

# S E R M O N V.

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## The SCRIPTURE to be read by the Common People.

**T**HE Controversie before us is, Whether the Scriptures are to be read and heard, of, and by the Lay-people? and whether they are to be translated into the Vulgar Tongues? the Papiits deny, we affirm. My business will lye in three Propositions.

I. That the People are to hear and read the Scriptures.

II. That therefore the Scripture is: the Word of God was written for them, and to them.

III. Therefore it is to be translated into Vulgar Tongues.

The first is an expresse Precept; the second is a reason to prove the first; the third is an Inference from both.

And seriously when I have been musing upon this question, I profess heartily I have been surprized with amazement, how such a Controversie should arise amongst Christians (if Christians). Might not a man as well dispute whether a *Carpenter* should have his *Line* and *Rule* to work by? or a *Soldier* wear his *Sword* in the midst of Enemies? Shall I question whether the *Air* be necessary for *Breath*, or *Bread* for *Life*, or the *Light* of the *Sun* for our Secular Affairs? Sure enough the Word of God is all this, a *Rule* most perfect, a *Sword* most victorious, *Air* most fragrant, *Food* most wholesome, and *Light* most clear; the Word of an Angel precisely considered, is no ground for Faith, nor Rule for life, duty, and worship. The Word of God read and heard (saith our Church) is so great a good, *that the benefits arising therebence are inexpressible, unconceivable*; the Bible (saith that painful, pious, learned Bishop Hooper) *Why*, (saith he) *God in Heaven, and the King in Earth bath not a greater friend than the Bible*, in his Epistle Dedicatory to King Edward the Sixth. But I shall say no more of these, nor of any Protestants, because they are parties, and therefore their Testimony, though most true, is not proper. This Word is for the Soul, and is not the Soul more than Life; this light is to give the knowledge of the Glory of God

in the face of Jesus Christ; and is not this infinitely beyond all our natural and civil concerns? all these things here below, either within us or without us are short-lived and vexation, but this makes a Man wise, and that to Salvation, and that through the Knowledge of and Faith in our Lord Jesus. And after all this and much more that might be said concerning this treasury of all Wisdom and Knowledge, shall it be a question whether the People so highly concerned in these things, shall they hear or read the Scripture? this is to me is wonderful; But the question is put beyond all question as to our adversaries, 'tis defined, determined by the Council (as they call it) of *Trent* in the negative, that the Lay-people shall not read, or hear the Scriptures read, no, nor have a Bible in the Vulgar Tongue under great Penalties; nay, the Priest reads it not in their publick Worship. The words are these, *Si quis legere aut habere presumpserit*; If any shall presume to read or have a Bible; what then? why, the penalty is this, *absolutionem peccatorum percipere non possit*; he may not, nay he cannot, be absolved from his sins, they exclude such a man from remission of his sins; it seems the reading of the Bible is a sin unpardonable. The people are taught to believe, That what the Pope binds on Earth is bound in Heaven; sure then (I judg this must be the sence of the Canon, (*viz*) If a man that reads the Scripture, or hath a Bible in his House comes to confession and is absolved, that Absolution is invalid; he is not *subjectum capax*, he doth *ponere obicem*, there is a bar lies in his way to hinder his Absolution, and that bar is his reading or having the holy Bible. My reason is this, though he had a thousand Bibles, and did confess it to the Priest as his fault, he would absolve him, and the Absolution would stand good; so that to have a Bible and read it, puts a man into the state of Damnation, and no man can read the Scriptures but under the greatest penalty, *sc.* under the pain of Damnation. By this *Trent Conciliabulum*, Conventicle, you see, Wo be to the Bible, and all the friends thereof; *Bened. Furret* in his Preface to the Index, *Lib. Prob. & expurg.* tells us, that *Misericordie erga Dei librum nullus locus est*; There is no place of mercy left to the Book of God: Men fly from the Gospel (saith he) in the *Italian* or *Spanish* Tongue, *Pestecitius*, faster than they would run from the plague of Pestilence.

But you will say the Councils prohibition of the Bible is with a limitation, *viz.* If you have a Bible without a license from the Bishop; they do not forbid licensed men the reading, and therefore wrong them not.

I answer, 'tis true they do speak to that purpose, I will not wrong them; but give me leave to do the truth and you right by telling you, that their pretence of a license is a very *flam*, a meer *gullery*, an abominable *cheat*, as I shall shew you in its place.

Further, that this Book may not spread abroad, the High-Priest and Elders in this Council straitly charge and command all Book-sellers and all Dealers in Books, that they sell not or any other way part with any



one of these Books to any person upon the forfeiture of the price of the said Books, and to undergo all other punishment according to the *arbitrium*, will and pleasure of the Bishop. I confess this is drawn up very cunningly with much craft, as indeed all their Doctrines are expressed with artifice and subtilty. But if you read the Mandate of the Archbishop of *Toledo* by the Authority of *Paul the fifth*, there the punishment is this, *sc. For the first time he shall be punished*, suspensione Officii, suspension from his Office, *loss of his trade for two years*, banishment twelve miles from the Town, *ubi Bibliopolium habuit, for two years, and fined 1200 Ducats*; *Mille ducentorum Ducatorum multa puniendus*; this for the first fault. But for the second time, *si recidat*, then the punishment to be doubled, and other punishments, *ex Inquisitoris arbitrio eroganda*, according to the will of the Inquisitor; and all this, *Si quis habere aut emere vel vendere ausit*; if any dare be so hardy as to have, or buy, or sell a Bible. And those Traders that are not so skilful as to understand the Catalogue of Books prohibited, must either take a man of skill into their Shop, or shut up their Shop-windows; for whosoever shall offend in this case, though per neglectum, or ignorantiam, a pena, nulla ratione exemptum iri, though they offend through neglect or unskilfulness shall not be exempted from punishment upon any account whatsoever. And *Paul the fifth* by his Breve sub annulo Piscatoris dated at Rome, 1612, forbids all persons, *Ne legant aut teneant*, that they should not read or keep those Books under the punishment of the greater Excommunication, and other Censures; but bring them by, a certain day to be prefixed by the holy Inquisitor General, into the holy Office of the Inquisition; and accordingly the said Inquisitor in his Pontificalibus specifies in his Mandate this to be done within ninety days, all Books prohibited in the Index to be brought into the Office: Now amongst the Books in the Index, which are prohibited by Pontifical Authority, the Bible is the special Book forbidden. And to make all sure as much as may be by men and others, there are towards a hundred of Latin Versions of the Bible prohibited in this Catalogue; and to be yet more sure that the Bible of all Books may not escape, this Inquisitor General by the Popes Authority doth call in not only Books prohibited in the Index, but *Librum aut libros in Regulis Generalibus comprehensos*; Book or Books comprehended in the General Rules. Now the fourth General Rule (observe I pray) is made solely against the Bible in any vulgar Tongue, they are not to be endured; nay against any parts of it, as suppose some of *Dauids* Psalms, or some of *Pauls* Epistles; nay, whether they be printed, or written, *sive excusa, sive manuscripta*; nay, all Summaries or brief heads of the Bible; nay, *quantumvis historica*, although it be a Compendium of the Historical parts of it, all is forbidden. And if any man of what calling or dignity soever, be he Bishop or Patriarch, be he Marquess or Duke, (where is the Tradesman or Farmer, or Gentleman now?) if any of these shall dare the contrary, they are rebels to our Mandate, immorigeri, disobedient to holy Church, and shall

shall be suspect of Heretical pravity; and I promise you that is a fair way to the Inquisition; i.e. the loss of liberty, pains of the body; forfeiture of goods, and loss of life *ut plurimum*.

Object. *But whatever you say, the Council doth permit reading the Bible in the Vulgar Tongue, provided you have a license.*

Answer. I told you before, this license was a meer blind, a fallacy, a *flam*: But because I am in hand with my Author, and to stay your stomachs till I come to handle this in its due place, for present I will only tell you this, (*viz.*) That Pope Paul the fifth in his Breve lately quoted doth recal all such Licenses. I will give you the sum of it, it begins thus, *Ad futuram rei memoriam*; Since as we understand the Licenses of reading the Books of Hereticks, or Books suspected of Heresie, or Books otherwise prohibited and condemned, (there comes in the Bible); obtained under certain pretences; do too much increase in the Kingdoms of Spain, (*in Regnis Hispaniarum*), and understanding, that there is more danger to the unlearned than profit to the learned, by, and from the said Licenses; we therefore upon whom the burden of watching over the Lords flock is incumbent, being willing to provide a seasonable remedy, and walking in the steps of our Predecessors Popes of Rome (mark that for anon), we do annul, casse, revoke, *Irritamus & viribus penitus evacuamus*, utterly make void all such Licenses, Faculties and Grants, and by the tenour of these presents we do decise and declare the same to be cassate, void and null, *easque nemini suffragari posse*; granted by whomsoever, whether our Predecessors, our Selves, our Penitentiary, Ordinaries, or Bishops whomsoever, and granted to what persons soever, whether Abbots, Patriarchs, Marquesses, Dukes, or any other persons Ecclesiastick, or Mundane, quacunque autoritate fulgeant, whether they have had their License by Letters Apostolical, in form of a Breve under the Seal, or any other peculiar way to make the License firm and lasting, we revoke and annul all to the utmost.

*Non obstantibus constitutionibus, Ordinationibus Apostolicis*, any Constitutions and Ordinations Apostolical to the contrary in any wise notwithstanding, under the pains and censures of the Church to the highest; & invocato si opus est brachio sæculari, (i.e. under the penalty of a Jail, a Dungeon, a Faggot); and we command All Archbishops, &c. to take care that these our Letters be forthwith published in all Provinces, Cities, Diocesses; *absque alia requisitione eis desuper facienda*, i.e. without demurring, disputing, demanding why or wherefore. Here is sure work, not a crevice, a chink left unstopped. Do you not see what care here is taken to suppress all Licenses, nay though under the Popes Seal? See what a roaring Bull here is, and what is your License now, I pray? a Fig-leaf. In the midst of this Breve his Holiness gives a *Mandamus* to the Inquisitor-General, the Archbishop of Toledo to prosecute this Breve to the utmost, not to suffer any person though never so great to have or keep, or read, or buy, or sell a Bible; which accordingly he did execute, as before.

For



For other Books I am not concerned, for ballardly patches added to the Fathers, which are many, and castrations of them, which are gross; if I could I may not meddle with that affair. I only take notice of the *Index Expurg.* how these Fathers of *Rome* blot out, and command to be blotted out the sayings of the Ancient Fathers as they are placed in the *Indexes* made either by the Interpreters, or the Publishers of them: As for instance, in *Athanasius* set forth *Græco-latin*; in the *Index* there was set down thus, *Scripturæ sacræ etiam plebi & Magistratibus cognoscendæ; Deleatur.* i.e. The Holy Scriptures are to be known even of the Common-people, and the Magistrates; blot that out say they: Again, *Scriptura sacra ita clara est ut quisque, &c.* The Holy Scripture is so plain that any one may understand; blot that out. Five more sayings there are about the sufficiency of the Scriptures, and that they only are to be heard; *Deleantur*, blot them all out; these Sentences will puzzle young Students, confirm the Hereticks: But indeed the true reason is they will discover our wickedness and heresies. So they deal with St. *Austins* works, *Basileæ ex Officina Froben.* *Purgatorium non inveniri in Scriptura*; Purgatory not to be found in the Scripture; *Deleatur*, let it be expunged say they; and good reason, for such passages will make your Kitchen cold. And special order is given by these Fathers that care be taken to blot out all such passages, *Ex quocunque alio indice*: specially 4th. Edit. there named, & ex aliis similibus; and *Lib. 2. de Bapt. cont. Donat.* there is this short passage, *Non est in Evangelio*; there is no such thing in the Gospel, *Dele, blot it out.* So they serve *Chrysostom*, *Basileæ ex Off. Froben. 1558*, *Sine Scriptura nihil asserendum*; *Scripturæ Divinæ omnibus volentibus perviæ & faciles*; *Scripturarum lectio omnibus*: *Scripturas continere omnia, Scripturas legere, omnibus etiam*; with some others, as *Apostolorum Doctrina facilis & omnibus pervia*: i.e. The Scriptures are plain to the willing, they are to be read of all, even Artificers, the Scriptures contain all things necessary, and the like; away with these says Holy Mother Church, blot them out every one, and good reason, for open that door once, then farewell all. Hitherto we have had two Acts of the Pope and his Council, one to call in the Bibles condemned that were abroad; the other to prevent their going abroad for the future, but all too late: Alas this would not do, therefore they take two other courses; the first was this, The holy Synod decreeth that no man dare (*audet*) to interpret or expound Scripture in another sense, save that, *quam sancta mater Ecclesia tenuit*, which holy Mother Church hath holden, and doth hold; whose right it is (*cuius est*) to whom it belongs, to judge of the interpretation of the holy Scripture: although such interpretations were never uttered before, they that shall oppose this let them be declared by the Ordinaries, and punished according to the Statutes. So that if the Pope (for he is the Church, as you must know) shall affirm, *Joh. 21. 16. Pasce oves, Peter feed my Sheep*; if he shall say that the meaning of that Text is this, that by these words our Lord Christ gave to Peter an Universal Headship over the Church, and in ordine ad spiritum-

*Spiritualia*, a Sovereignty absolute over all Kings to plant and pluck up, and that all this Power is given to the Pope as *Peters* Successor; why then you are to believe it, you must not take any other sense, though this be non-sense and never heard of before, that is all one.

So the second Council of Nice, quoted and approved by the Council of Trent, countenanced by the Legats and Lies of *Adrian* the first, proves Images to be worshipped, thus, *No man lights a candle and puts it under a bushel*, therefore the *holy Images* are to be placed upon the Altars; *O res inconsequens & risu digna*, said *Carolus Magnus*. But what is that, let it be never so ridiculous and worthy to be hissed at; you may not dare to take any other sense, you may not quarrel at the Inference, though it be monstrously irrational; if you do, they have two Swords, and with one they will cut you off from the Church, and with the other, *sc:* the Secular, they will cut you off from the Earth; for the Church saith, That is the meaning of *Ecce duo gladii*, Behold here are two Swords; the one shall *unchristian* you, and the other shall *unman* you.

The second course the Council hath taken to help themselves, is this; They have added to the Holy Bible (despairing of any relief there) the *Apocrypha*, and make *Tobias* and *Judith*, and the two *Maccabees*, with the rest of the Stories of *Bell* and the *Dragon*, a Rule for Faith and Life, and whosoever shall not take them for the Word of God, Sacred and Canonical, they curse him, let him be *Anathema*; they send a man to Hell, if he refuse *Toby*. They have also stitched or patched to the Holy Bible their Traditions under the name of *Apostolical*, containing *matters appertaining to Faith and Life*; and these Traditions (which are in *serinis pectoris Pape*), under lock and key in the Popes breast, they command under the pain of *Anathema* to be received *pari Pietatis affectu & reverentia*, with an equal pious affection and reverence as we receive the Word of God. Oh horrible!

The first of these courses, *viz.* to oblige men to understand Scriptures as the Church; *i.e.* the Pope expounds them, this is a reproach to the reason of Mankind; *Bubalum eum esse non hominem*, it degrades men into brutes. The second goes higher, and is a reproach to the Sovereignty, Goodness, Wisdom, Faithfulness of our Lord Jesus. They do by this means horribly reproach the Apostles; for if the Administration of the Sacrament under one kind, and Invocation of Saints, Merit of works, Worship in an unknown Tongue, with others; if these be *Traditions* as their learned men say, and if their Traditions be *Apostolical* from the mouth of Christ, and dictates of the blessed Spirit as the Council saith; Oh then what an ugly and black reproach is here cast upon the Apostles: nay, it is a most prodigious blasphemy against the Lord Christ, and his holy Spirit, that the Apostles should teach, and practise, and write one thing, to the Churches, and after whisper the clean contrary to some others, who should convey it by word of mouth to posterity.



Any man sees that these four points of Faith which they would prove by Tradition are directly contrary to what the Apostles preached and practised, and wrote to the Churches. But this is not my business, I only touch upon this.

But perhaps you will demand upon what reason the Council did thus decree? I Answer, they tell you, *sc. cum experimento manifestum sit*, 'tis manifest by experience that the sufferance of the Bible in the vulgar tongue, doth more harm than good through mens rashness; Ergo we forbid it: A doughty reason, no question of it! as if some Souldiers rashly abusing their weapons, therefore the General should command, and that upon grievous penalties, and that when they are faced by their deadly enemies, all the Army to be disarmed. Should a Protestant decree against Prayer, because Prayers of Papists are blasphemous? or against the use of the Lords Supper, because the Mass is Impious and Idolatrous? What decrees were these? Must Gods appointment be annulled, because of mens abuse? Why did they not decree that men should be prohibited the use of the light of the Sun by day, and Moon by night, because thieves and others abuse it? Doubtless such Decrees had not been so irrational and mischievous as this; for that light is for my body, for the face and converse with man, for my Secular affairs, and but for a time: but the light of the Scriptures (which they forbid with a curse) is for my Soul, for the face of Jesus, for Spiritual concerns, and for Eternity. The truth of the case is this, the experience of the Council was of that kind which *Demetrius* and the *Craftsmen* feared would be theirs; if *Paul* be suffered, down goes *Diana*, and our Market is spoiled. I will tell you as briefly and as fully as I can the story of this experience.

About the year 1516, the Friars are sent by *Leo 10th.* abroad with their Pardons to raise money for his Holiness, Indulgences for horrid Sins are sold at easie rates. Into *Germany* come the *Friars*, *Luther* (who had some years before quitted the study of the Law, and applied himself to the close and daily study of the Scriptures, and had been blessed with some taste of the Righteousness of Jesus Christ, unexpectedly began to stir against these Pardon-mongers; yet at first very mildly, not simply against the thing, but against the impudence and covetousness of the Friars: the Friars scornfully and publicly traduce *Luther*; he takes heart, and begins to dispute, write and preach against them; this spark thus blown suddenly becomes a great flame. The Pope begins to storm, and writes about this affair to Cardinal *Cajetan*; *Cajetan* disputes *Luther*, and quotes against him the Bull of *Clement* the sixth, which runs thus, *Whereas*, una guttula, one drop of the Blood of Christ had been sufficient for Redemption, and streams of Blood came from his Body; all that Blood which was over and above, Christ had deposited as a precious treasure in the hand of *Peter*, *Claviger* (the Key-keeper of Heaven) and to his Successor; to be dispensed; (i.e. to be sold) to Penitents; and so likewise the surpluseage of the Merits of the Virgin *Mary*, and all the Saints, *Tanquam*

*inexhausta condonandi materia*, an inexhaustible store-house of Pardons. *Luther* retels the Bull by Scripture; *Frederick of Saxony* shews him favour, the University of *Wittemberg* defends him; *Frederick the Duke of Saxony* sends him *Cajetans* Letter; *Luther* intreats the Controversie may be decided in *Germany*; the Emperour summoned him upon safe conduct to appear at *Worms*; accordingly he appears, there in the Imperial Assembly, and after in the Lodgings of an Archbishop before some other Princes; he humbly but vehemently offers himself to be tried by the Scriptures, or evident Reason; he is banished *Germany*, and appeals to a General Council; the Pope fears a Council as the shadow of death. All this and much more was done in five years, it was day-light all abroad in several places by this time; the Gospel had dispelled the darkness of Popery without any great noise or bustle. The Council of *Trent* convened not till the year 1546, about thirty years after the Preaching of the Gospel began, and was carried on by men of renown, for learning, piety and pains; the Council prohibits the Bible *ob temeritatem*, for the rashness of men, but doth not tell us what men, nor in what. Our excellent and learned Translators in their *Epist. Dedicat.* to King *James* say, that they expect to be maligned for their work by the Papists, because they desire to keep the people in ignorance and darkness. *Dr. White* in his defence, *cap. 51.* saith, That from mens rashness they dishonestly, nay most dishonestly, conclude the utter suppressing of the Scriptures, not that they care how they are used, (for never any men used them so vilely as themselves, either in applying, reviling, or corrupting of them); but because they are mad at the Bible which discovers their heresie.

And if ever they get power again, 'tis probable (they may learn more wit by their experience, and *Rome-Papal* may serve the Book of God, as *Rome-Pagan* served the Oracles of the Sybils heretofore; namely, take it out of their Popish World, and chain it fast in the *Vatican*, there to be inspected only by a few Confidents, and to be expounded as the Pope pleaseth. *Origen* said of old that the reading of the Scriptures was the torment of the Devil; sure it torments some body else of later years, but in *Origens* time it was not so; the Bible burns the Devil, and the Pope burns the Bible.

Thus we have seen the Council biting fore, but not opening much; that is left to their Doctors, whose clamours have been loud and importunate, and their tongues set on fire from beneath against this holy Word from that day to this. They that do evil hate the light, the thief curseth the Candle, the Malefactor would dispatch his Judg; the design of these Doctors is to make the most sound and fully perfect Scripture to be as the people at the Pool of *Bethesda*, halt, blind, lame, withered. *Alb. Pigh.* a prime man (I promise you) gives this advice; They should (*declamitare*) often declaim against the Scripture, and that *Rhetoricis artificijs*, with Rhetorical artifices and flourishes complain of their difficulty, darkness, shortness, lameness, imperfections, blemishes; on t'other side



side they should strenuously contend for the necessity, authority, certainty, perfection, clearness, of Traditions unwritten; and then, *nullo negotio*, no doubt they shall easily carry the day. And what Pighius advised his fellows to do, he practised himself sufficiently. Andradus a great stickler in the Council, and a daring-man, takes the same course, and good reason; for he confesseth, That many and weighty points too of their Religion would reel and stagger, if they were not supported by Traditions. Orthod. Explic. lib.2.

Canus a considerable man Bishop of the Canaries tells his fellows, That there is more force and strength to confute Hereticks in Traditions, than in the Scripture. And after that he had wrested the Fathers, compared his adversaries to the Devil, quoting Scripture, alledged Plato and Farguin to justify their practice; spit his venom into the face of the Bible, and urged a non-sensical argument, viz. Dabo legem, I will put my Law in their hearts; Ergo, there are Traditions. I say after this stuff he tells us the reason of it, *Quorsum hæc?* (saith he) *nempe, omnem ferme disputationem; &c.* that well-nigh all disputation with Hereticks is to be decided rather by Tradition than Scripture: Lib.3. Com. loc.c.3. That is, in plain English, we must resolve our Faith and Practice in the things of God into the Popes breast, rather than into the word of Jesus Christ.

So likewise Bristow teaching his Scholar how to grapple with the Protestants, teacheth him thus; That he must first get the proud Hereticks out of the weak and false castle of only Scripture, (do you not observe his reverence? he calls the Scripture weak and false, *Os durum & impium!*) and bring him into the plain field of Traditions, and then the cowards will run; i.e. set the Pope in the Throne, and Christ at his Foot-stool, and then no doubt of the victory. For you must know the Pope hath the plenitude of all Power, to mint and stamp Traditions, to allow Miracles, and to expound Councils and Fathers as he pleaseth, and then all is our own. Bristow ult. Mor.

I am weary of this, it were endless to repeat their Blasphemies in advancing the Papacy, and abusing Scripture. I will name but one Doctor more, when I have told you a Story out of a good Author. About the year 1523, seven years after Luther began to preach, they were so mad against the Scriptures, and so vexed at the light, that they burned two Austin Friars at Brussels, only for this, that they preferred the Scriptures above the Popes Decrees. There appears nothing else in the History, *Cum in eo peristerent, damnati sunt capitis & exusti*; Sleidan. Commen. lib.4. Send men out of the World in fiery flames, because they will prefer Christ the Lord above the Pope! this is somewhat hard.

The Doctor (I mean) is Coster the Jesuit, he in his *Enchir.* cap.1. divides Gods Word into three Parts: The first Part is that which he wrote himself in the two Tables. The second Part that which he commanded to be wrote by others; the Old and New Testament. The third Part, that which he neither wrote himself, nor rehearsed to others, but left it to them to do them-

*themselves, as Traditions, the Popes Decrees, and the Decrees of Councils.* And he makes this Application of his Distinction, that many *things of Faith are wanting in the two former*, (very good, it seems God by himself, and by his Prophets and Apostles gives out his mind defectively); *neither would Christ have his Church depend upon them*; (Oh horrible daringness!) The latter (saith he) *viz. the Traditions and Popes Decrees are the best Scripture, the Judge of Controversies, the Expofitor of the Bible, and that whereupon we must wholly depend.* That is, blot out the Sun, and set up a stinking Farthing-candle, this is the design. However you may observe in a few words a great deal of blasphemy, and some honesty: the Blasphemy lies in these particulars. 1. That God hath revealed his Will short and scanting; a horrid reproach to the glory of his Wisdom and Mercy! 2. That the Lord Christ would not have us trust to his Word; a most vile reproach to his Care and Faithfulness over his own House! 3. That musty, dusty Traditions, and the Popes Decrees are the Word of God. 4. That the Decrees of men, of whom some have been *Negromancers, Conversers with the Devil, Poysoners, Murderers, Adulterers, nay Traytors, Blood-suckers, Ignorant*, are the Rule of Faith: The Honesty is in this, that he joyns hand in hand, together Traditions and Popes Decrees, and well they may, for they are brethren, and have one and the same Parent. 2. In that he confesseth that Traditions were not rehearsed or delivered from God by word of mouth; and therefore the Council of *Trent* put a sad and miserable blind and cheat upon Princes and People, while they say that Traditions were either spoken by Christ, or dictated by the Holy Ghost.

Left any man should say that these Doctors were private men, which is their common and last shift, I will shut up all with their *new Creed*. Know then, that *Paul* the 4th. set forth a Creed of his own, consisting of Twelve Articles, added to the Twelve of the Creed, called the Apostles; out of which I shall take only three, proper to my business. The title of it is, *The publick profession of the Orthodox faith to be uniformly observed and professed.* The first Article is, *The Apostolick and Ecclesiastical Traditions, and other Observances and Constitutions of that Church do I firmly admit and embrace.*

2. Art. *Also the Sacred Scriptures do I admit according to that sense which our Mother the Church hath holden, and doth hold, whose right it is to judge of the true sense and interpretation of the Scriptures.*

3. Art. *I do vow and swear true obedience to the Bishop of Rome, and all other things likewise do I undoubtingly receive and confess, which are delivered, defined and declared by the sacred Canons and General Councils, especially the holy Council of Trent; and withal I condemn, reject and accurse all things that are contrary hereunto; and all Heresies whatsoever condemned, rejected, and accursed by the Church. And this true Catholick Faith I will maintain inviolate to the last gasp; and I will take care of those which shall be under me, or such as I shall have charge over in my calling, to be bolden,*  
*taught*



*taught or preached to the uttermost of my power; this I promise, vow and swear; So God be help me, and his holy Gospel.*

Thus the Bow is bent, and the Arrow upon the string to shoot through the heart of the Scripture, the foundations of the Prophets and Apostles must be cast down, or else Babel will fall; there is the *origine* of these and such like out-ragious reproaches upon the Oracles of the blessed God: Pass over to the Isles of *Chittim*, go to *Kedar*; Did ever any Nation do this to their Oracles? Did the Pagans ever do such indignities to the dictates of their *Druides*? or their *Brachmans*? or the *Turks* to their *Alchoran*?

This Controversie then, whether the People of God should read and hear the Word of God, (which would make a man wonder that ever such a question should be moved, the duty being so solemnly enjoyned, the practice of it so necessary, the fruit of it so profitable, which made *David* wiser than his *Enemies*, than his *Teachers*, than the *Aged*, better to him than *all treasures*, *sweeter* than the *honey-comb*.) I say this Controversie shall through Gods assistance discuss and deliver you my thoughts upon it from the 1 *Thess.* 5. 27. that is my Text.

1 *Thess.* 5. 27. *I charge you by the Lord that this Epistle be read to all the holy Brethren.*

**T**HIS Text is a Constitution *Scriptural*, one of the true Canons of the Apostles, directly opposite to the Constitutions of the Pope, and the Canons of the Council of *Trent*, as we shall see by and by. It may be resolved into these parts;

1. An Injunction to a Duty, that is Reading, *that it be read.*
2. The subject or matter to be read, that is, *this Epistle.* And by the same reason all the rest, for the wit of all the Jesuits in the World cannot frame an Objection against the Reading of any, which may not be as well made against the reading of this one.
3. The Object or Parties to whom, the *holy Brethren*, i.e. the People.
4. The Extent, *to all*, all the holy Brethren.
5. The Solemnity of this Injunction, *I charge you*, not I beseech, or intreat, or I exhort, (as sometimes he doth), but *I charge*; and that not simply a bare charge, but the highest that can be, and the only time that ever *Paul* did give this which is so high, that none can be higher. He doth indeed charge *Timothy* solemnly, 1 *Tim.* 6. 13. but there it is, before *ἐν ὄψει τοῦ θεοῦ*, in the presence of God; but in my Text it is *τὸν κύριον*, i.e. *τὸν κύριον*, by the Lord; there it is *παγγέλλω*, *præcipio*, *I charge*, *I command*; but here it is, *ἐπιτίζω*, *I charge*, *I adjure*; *ἐπιτίζω*, is *juramento obstringo*; it hath the force of an Oath, and that under the

curse, *I adjure thee*, (saith the High Priest) to our Lord Christ, *Mat. 26. 63.* Ἰσχυρίζω σε, *I adjure thee by the living God tell us*; implying an Execration in case of speaking falsely. The Apostle *Paul* doth not deal with them in this place, *obsecrando*, as the *Latins* used to do, *per Deos Deaque omnes*, as some think; (yet even in that sense the words had been very vehement, and in case of failure of not reading would import vengeance on them for it), but here he deals *execrando*, his charge hath the form of an Oath, obliging under pain of the curse, and so Dr. *Hammond* renders it: *Ἰσχυρίζω* in *Hiphil*, is literally and critically to *make swear*, to *adjure*; and is expressed by *Pauls*, ὀρκίζω, *1 Thess. 5. 27.* I bind you under the curse of God that this Epistle be read. The Law concerning this we have *Numb. 5: 21.* where we have not simply an Execration, but there we have the Oath of Execration: Thus he upon *Mat. 26. note 1.*

The Text thus explained (methinks) among sober men should quickly decide the Controversies; For whether we should obey the Lord Christ, or the Council of *Trent*? Whether we should believe *Paul* the Apostle speaking by the Holy Ghost, or *Paul* the Pope speaking by a pack of Parasites, judg ye: Which curse of the two should we dread, this of God in the Text, or that of Man at *Trent*? Surely there is no difficulty to determine this point.

The words thus opened will to our business afford us three Observables; 1. The state of the *series* of Popes or Antichrist. 2. His Character. 3. His Confutation.

1. *His state is a state accursed*; I offer my proof thus. They that do not read the Scriptures to the People in the vulgar Tongue, according to the duty of their Office, nor suffer the people to read themselves; nay, that do prohibit them to have a Bible, and that by a severe Law under a grievous penalty; these for so doing are bound under the curse of God; But Antichrist doth all this: Therefore the state of Antichrist is a cursed state. The Proposition or Major is the Text, the Truth of God; the Assumption is notorious, the Practice of *Rome* or Antichrist: The Conclusion is regular and natural.

Add to this the wo our Lord Jesus denounceth against the Scribes and Pharisees, *Mat. 23. 13.* because they did *shut up the Kingdom of Heaven. took away the key of knowledg.* *Luk. 11. 52.* *They neither went in themselves, nor suffered those that were entering to go in*; yet these never suppressed the Bible in their own Tongue, much less prohibited the reading of it by the People; neither did the Scribes omit the reading of it to the People. The Argument holds from the less to the greater; in both these the Scribes were Saints in comparison to the Popish Doctors, and the non-expounding by far a less sin than the prohibition, and that by a Law under grievous penalty, nay death it self, as it will appear anon.

2. Here we have the marks of Antichrist, *Dan. 7. 24.* (for it cannot with



with truth and sense be understood of any other), faith of him, *He shall think to change times and laws, &c.* of the *most High*. Paul giveth this mark of him, He shall not only exalt himself above all Augustness, (*Εἰς αὐτὴν οὐρανὸν* *Augustus* *sc.* *Cæsar*, *Act.* *25.* *21.*) not only above the Emperour and Princes, but *2 Thes.* *2.* *4.* *shows himself as God, &c.* in *changing Laws Divine*, and making new Laws, new Creeds to bind the Conscience; this mark is visible in many particulars. But to my business, thus; The Lord Christ *commands* the people to search the *Scripture*; the Pope *commands* no, no such matter. Christ *commands* them to search *Moses* and the *Prophets*, the *Old Testament*; the Pope forbids them to search either *Old*, or *New*. Christ saith, *In them you think to have eternal life*; the Pope saith the contrary, *There is more danger of eternal death*. Christ gives this reason, *they testifie of me*; the Pope saith, *No*, they are very *dark* and *obscure*, very short and *defective*, therefore no competent witness. Christ saith, *Let my word dwell in you richly*; the Pope saith, *No*, not dwell, no not in your Houses. Christ saith, *teaching and admonishing one another*; the Pope saith, *Brabling* and *perverting* one another. Christ saith, *Whatever you do in word or deed, do it according to my word*; the Pope saith, *Do my word, observe our Decrees, or else I will burn you*. Christ *commands* in my Text that this *Epistle be read*; the Pope *commands* the contrary, *No reading*. Christ saith, *To all the Brethren*; the Pope saith, *No*, not to any *Lord*, or *Duke*, or *Prince*; (*Franciscus Encensus* as learned a man as *Spain* afforded, was imprisoned fifteen Months, expecting death every day, but marvelously delivered; only for presenting the *New Testament* in *Spanish* to the Emperour *Charles* the Fifth). Christ saith, *I charge you to read*; the Pope saith, *I charge you*, you do not read. Christ saith, *I charge you under my curse*; the Pope saith, *I charge you not to do it*, under the curse of the *Church*. Christ saith, *I charge you under the pain of Hell-fire*; the Pope saith, *I charge you do not under the pain of Hell*, and the Stake in *Smithfield* too.

Thus you see his mark, and 'tis the same in many other Particulars; as for instance, Christ *commands* in the Supper, *Drink ye all of this*; the Pope prohibits it, *Not a man of you shall drink a drop*; but that is extraneous, now it is the business of another.

3. Here we have the *Confutation* of the Popish Doctrine and Practice, and this ariseth out of the Premises thus: If the Lord Christ frequently *commands* the reading of the *Scriptures* by the *People*, and solemnly charged the reading of them to the *People*, then Popish Doctrine and Practice is false, and wicked: But Christ doth do so; Therefore their Doctrine is false, and their Practice wicked. On the other side; If the Premises be true that Christ hath commanded and charged this, then the Doctrine and Practice of the Protestants is holy, just and good; But Christ hath so done: Therefore their Practice is good. Observe from hence, That Popery is not only an *addition* to the Doctrine of Christ (as some

some pretend) but an *Opposition*, a flat *Opposition* to it; and where it is an *addition*, as in the great business of Justification by the Righteousness of Christ alone, there the *addition* is a *destruction*; 'tis such an addition as *Agrippina* made to the Meat of *Claudius Caesar*, such an addition as destroys Religion, and poysons the Soul. So the Invocating of God, *Meritis & Intercession*, by the Mérits and Intercession of Saints, and the formal Invocation of Saints and Angels, requesting their *opem & auxilium*, (very large words, and the very words of the Council), entreating *their help and assistance*; is not a bare addition, but horrid Blasphemy and palpable Idolatry: For which things sake our famous *English* Divines have held the Church of *Rome* to be no more a true Church, than a *Murderess* and a *Whore* can be a true Subject, and a true Wife; a Metaphysical verity is an idle whimsey in Moral concerns. And they have held also, That a man living and dying a full Papist could not be saved; every one, saith he, may be saved from Popery, that is not the business, but whether he may be saved in it? they say, No.

In opposition to the Popish Doctrine this day, I have three things (as I have told you) to assert. 1. That the Scriptures are to be read by, and to the People of Christ. 2. That therefore the Scripture is Scripture, the Word of God was therefore written. 3. That it is to be translated into the Mother-tongue. The first is a plain Duty and constant Practice. The 2<sup>d</sup>. is a Reason to prove it. The last is a manifest Inference from them both; For if the Word of God were therefore written that it might be read to and by the People, then it follows of course, that it is lawful, honourable, necessary to be translated; for if the Shell be not broken, how can we come to the Kernel? if the Trumpet give an uncertain sound who shall prepare himself to the Battel? if the Stone be not removed from the Wells mouth, how shall the Maidens draw Water?

1. Of the first, *Col. 4. 16*. When this *Epistle* is read amongst you, cause it to be read in the Church of the *Laodiceans*; and that ye read also the *Epistle* of *Laodicea*, *Ephes. 3. 4*. Whereby when you read ye may understand my knowledge in the Mystery of Christ. This *Epistle* (it is very probable) was written to all the Churches of *Asia*, as that to *Corinth* was to all the Churches of *Achaia*, and it is likely the *Epistle* to the *Laodiceans* (being one of these Churches) was the same with this to *Ephesus*: If any would see more of it, he may consult Dr. *Ushers* Annals, *ad annum Christi 64*. or Dr. *Hammond* upon *Col. 4. n. a*. All that we get by it, is no more than what we had reason to believe before for the substance: sc. That this *Epistle* was communicated to all the Churches of *Asia*; only it seems very probable that this *Epistle* was inscribed to the several Churches by name, one by one. Now these two Texts throw *Dagon* upon the threshold: For observe 1. the *Apostle* takes it for granted, that they would read it; nay, he commands them to take care that others may read, and that they read his *Epistle* written to others. 2. He takes



takes them for men of understanding, he doth not look on them as *brutes*.  
 3. Not only understanding more obvious Truths, but even the Mystery of Christ; he doth not tell them, these are *hard, obscure*, they are not for the vulgar, the *rabble*, the *lay people*, in whom there is not *mens, consilium*, or *ratio*, but a meer *Bellua multorum capitum*, a *many-headed*, and a *mad-headed Beast*. 4. He doth yield or submit his own understanding of that Mystery to the discerning of these *Ephesians*. The third Text shall be that of *James* in the Council at *Jerusalem*, *Act. 15. 21.* *For Moses of old hath them that preach him, being read in the Synagogue every Sabbath-day:* This was the old practise from ancient times, and still is, saith *James*. Again *Act. 13. 15.* *After the reading of the Law and the Prophets, the Ruler sent to Paul;* it being the custom of the *Jewish* Doctors after reading to expound some Scripture for the instruction of the People; so the Ruler sent to *Paul* and *Barnabas*, and *Paul* preached; one would think this might suffice.

The Testimony of such a Council, the universal, ancient practise of the *Jews* in their Worship, practised by our Lord *Jesus*, *Luk. 4. 16.* He went into the Synagogue as his custom was on the Sabbath-day, and stood up for to read. Again, the Lord *Jesus* often in his answers to their questions appeals to their own reading; very often this is his practise; for instance, in the case of Divorce, *Mat. 19. 3, 4.* *Have ye not read that he which made them in the beginning, made them male and female? And again, for this cause a man shall forsake father and mother, and they twain shall be one flesh.* So when the Children cried, *Hosanna*, *Have ye not read*, saith he, *out of the mouths of babes, &c.* *Mat. 21. 16.* and *v. 42.* *Did ye never read in the Scriptures, the stone which the builders refused? and have ye not read in the Scripture so much as this, What David did when he was hungry,* *Luk. 6. 3.* *how he eat the shew-bread, and they that were with him? And have ye not read in the Law how the Priest prophane the Temple, and are blameless?* *Mat. 12. 5.* Very frequently he quotes the Scripture, but mentions not the Prophet nor the Section, they were so well acquainted by reading, and hearing it read, they knew very well the Text. The Sadducees put a case out of the Scripture, *Moses saith if a man die, &c.* he tells them, *They err, not knowing the Scripture;* answers their argument out of the Scripture, appeals to their own reading, *Have ye not read* (saith he) *that which was spoken unto you by God, I am the God of Abraham, &c.* *Mat. 22. 31, 32.* Pray observe God spake that to *Moses* sixteen hundred years before they were born; and *Christ* saith, God spake it to them, then it did concern them to know it; then they ought to use the means, then they ought to read, *Have ye not read what God spake to you?* So when he speaks of the abomination standing in the holy place spoken of by *Daniel* the Prophet; he doth not beat them off and tell them it is dark and difficult, no, but directly the contrary, *Let him that readeth, understand*, saith he, *Mat. 24. 15.* And so in the *Revelation* (and sure *Daniel's* Prophecy, and *John's* Revelation are the difficult-  
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test pieces in the holy Bible), he is so far from affrighting his People from reading of it as a thing unfit or dangerous, that he begins the Revelation with a Blessing to the Reader, *Blessed is he that readeth*, Rev. 1.3. Yea, but every one cannot read; why then, *Blessed are they that hear*; but why read and hear? why, *that they may understand and keep the sayings of this Book*: the sealed Book with seven Seals is opened, and in the little Book the time determined is expressed by days, months, and years, and in every of these things there is an agreement to a tittle, we know not indeed where to commence; and I think it is *felix nescientia*, a profitable nescience; -but sure the Book is profitable.

I wonder with what face the *Jesuits* of *Rhemes* in their Preface on their Annotations, could scurrilously scoff at the Hereticks for reading the Revelation; did they set themselves on purpose against the Testimony of Jesus Christ? *They* (the Protestants) *read, and to see out of pride of heart, and we know what spirit they vaunt*; the *Cantica canticorum*, the *Romans* and the *Apoecalyps*. Oh ye *Jesuits* what makes you to rage and revile, what harm these Books do to you! I guess this is the reason, the *Canticles* in a Heavenly way treats of the near Union of the Church to Jesus Christ, and her daily Communion with him by Faith, Love, Blessing, Prayer, Meditation and Obedience to him. Doth this offend you? But why I wonder do you mention the *Romans*, as if it were so great a fault for the People of God to read the *Romans*; avaunt impudence joyned with spight and malice! had you no more discretion but to tell the World in print, That, that Epistle did torment you? The truth is, that Epistle heweth Popery all to pieces; their mincing Original sin, their cursed distinction of sins into *Venial* and *Mortal*, (which one distinction ruins more Souls than any one in the World, and brings them in more gain than any other), their Justification by Works, their Doctrine of Apostacy, Election conditional, with the rest are all confuted and confounded by that Epistle.

Besides in *Pauls* numerous Salutations of the Saints at *Rome* in the 16. chap. he never mentions *Peter*, nor any-where else in the Epistle, never mentions his care over them, or pains amongst them, nor their respect or duty to him; a shrewd suspicion, and it is no way fit the People should know so much.

For the *Revelation* every one knows the reason why they cannot abide that Book to be known and read; for there is described the great Whore, intoxicating Princes, and the Inhabitants of the Earth with the Wine of her Fornications; the City is so plainly described to be *Rome*, that every Reader presently understands it of the Papacy. And well they may, for the attempts of learned men to apply the *Revelation* to *Rome*-Pagan are lighter than vanity; and the attempts of the *Jesuits* to accommodate it to an *Antichrist* at *Rome*, three years and a half before the end of the World, is most *fabulous* and ridiculous; and yet a horrible cheat in *France*, *Spain*, and *Italy*, and other places, where  
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the Papists dwell, that Chymerical Antichrist goes for curreant.

But to proceed, there are Scriptures yet behind, and they are principal ones, none beyond them; perhaps you think what needs you prove it any more, it is as clear as the Sun? I answer, I have told you my thoughts have been the same; I have wondred how our Divines could be so copious, so laborious, so exact in a point so plain, till I considered that it is one of the main points of greatest moment; let this be for a wonder to us, that the Popes, the Councils, Cardinals, Doctors, men of parts, convenienced with all helps of Libraries, Arts, Languages, should either be so blind, or blinded as not to see it, or else so daring as to deny it, or else so desperate, (this is the case) as tooth and nail, by all means, flattery, fallacy, force, wrestings, perverting Scriptures, Fathers, Councils, to oppose it, to disparage, to blaspheme it, and all to rob the People of God of it, and to make merchandise of their Souls; for that is the meaning of that Text, *Rev.* 18. 13.

The first is that of Christ, *Joh.* 5. 39. *Search the Scriptures*; the Context tells you that Jesus had healed the Cripple that lay at the Pool, the *Jews* cavil at him for carrying his bed, *v.* 10. he defends himself by the Command of him that cured him, *v.* 11. he comes and tells them, *sc.* the *Jews*, that it was Jesus which made him whole, *v.* 15. Upon this the *Jews* sought to kill Jesus, *v.* 16. Upon this Jesus began to preach to them, *v.* 18. to the last *v.* and in this 39. *v.* he commands and exhorts them to search the Scriptures, as if he had said, you will not believe me, though you see my works, and I would not have you believe the Scribes to whom you give too much credence, between us both believe your own eyes, search the Scriptures. *Moses* and the Prophets wrote of me. There is the first.

The second is that of the *Bereans*, That they searched the Scriptures daily whether these things were so; and they are highly commended for it by the blessed Spirit, they were more noble; (Ah the poor *Rhemists*), yet they had their best wits, and did their best endeavours, and many a year they were a contriving their Annotations, how are they confounded and puzzled here! Something they would seem to say, but 'tis worse than nothing, because it is nothing to the purpose; and indeed what can be said; a man had need to have a special faculty in railing and casting mists before so clear a light; for this Text avows three things which are the very state of the Controversie. 1. That the Scriptures were in the *vulgar* Tongue. 2. That as they were in their own Tongue, so the *Laitie* had them in their own hands. 3. That they did read them, and heard them read; there was nothing of any Imperial or Pontifical Power to hinder them, no Monks nor Friars to discourage them and impeach them too. The question being thus cleared, add to this, *ex abundanti*, the practice of these *Bereans* which was searching, and that daily, these Scriptures, for which they are commended, and that by God himself for so searching; and any sober man would think it

impossible for any to gain-say it; lest the people whose Souls are precious and immortal in other Countrys enjoy the same priviledges as the *Bereans* had, and then if they do not read and hear, and search, their destruction will lie at their own doors; but if they be debarred and die in their sins through ignorance, if they perish for want of knowledg, their blood will be required elsewhere. Wo be to the *Parish-Priests*, wo be to the *Bishops*, wo to the *Prelates*, said one of their own.

The third and last is that of *Moses* in the year of release, *Deut.* 3. 11, 12, 13. *When all Israel is gathered together, men, women, children, servants, all the strangers within the gates, thou shalt read this Law before them in their hearing.* I say nothing of the King, who is commanded to have a Copy of the Law, and to read therein all the days of his life, *Deut.* 17. 19. Nor of *Joshua* the Captain-General, the Law, the Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, *Josh.* 1. 8. Nor the Chamberlain of the Queen who was reading in his Chariot the Book of *Isaiah*, *Act.* 8. Nor *Peters* exhorting the Twelve Tribes to take heed to walk according to the Scriptures as a light, and a more sure word of Prophecie, than any particular voice from Heaven, though that was most sure also, *2 Pet.* 1. 19. Nor *Pauls* bidding Believers to try all things, *1 Thes.* 5. 19. which trial must be by a Rule, which is the Word of Christ, with which Rule they must be well acquainted, or else they will be but sorry triers. These and many others I must pass over, and desire you to consider what you heard. The adversaries to this truth know all this full well, but what care they for *Moses*? tell them that *Moses* took the blood and sprinkled the Altar, and read the Book of the Covenant in the Audience of the People, *Exod.* 24. 6; 7. What care they for *Moses* precept or practice, or threatening? for why, they assert that *Papa potest dispensare contra Mosen*; if you argue from the Apostles, why then, *Papa potest dispensare contra Paulum*. To be short, a learned Frenchman (no Huguenot) tells us, Dr. *Glossatour* upon the Canon-Law avowed by the *Rota* in *Rome*, affirms that the Pope may dispense against the Apostle, against the Old Testament, against the four Evangelists, against the Law of God; Review of the Counc. *Trent*, lib. 5. cap. 3. To what purpose should I stuff my Discourse with Quotations, *Papa potest*, the Pope can dispense, when we see he doth do it, and it is so determined by the Council with an *Anathema* to the gain-sayer in the business of Marriage, *Can.* 3. de Matrimonio, *Si quis dixerit Ecclesiam non posse dispensare in nonnullis*, &c. If any shall affirm the Church cannot dispense in some things forbidden about Marriage in *Leviticus*, let him be accursed. If a man reply that these Marriages were abominable among the Heathen before *Moses* was born, and for these sins God cast them out, and therefore they were sins against the light of Nature; and by that reason the Pope cannot dispense: *pish*, the Answer is easie, *Papa potest dispensare contra Rationem*, the Pope can dispense against Reason. If you reply that *Paul* did deliver to Satan the *Corinthian*, for one of these Marriages prohibited;



ted; the Answer is, *Paulus non potuit*, Paul could not dispense, but Peter could. Thus you see there is no defending of Popery in this and other Controversies, but by setting the Pope above God. The damned Angels would be as God; but here is one that acts Superiority over Christ, *who is God over all, blessed for ever*, Rom. 9. 5.

The second Point to be discussed is this; That the *Bible had never been but for the use of the people of God*; God therefore commanded the Doctrines, Precepts, Promises, Providences, Prophecies to be written for them; and therefore they are to read it, and to hear it read; nay more as they were written for the People; so by Gods appointment they were written to the People: therefore the People are not to be debarred from the reading, and hearing of them. A man that denies these Arguments must be (to refresh my self with J. G's language), the *first-born of impudence and non-sensicality*. The two Antecedents I shall prove by parts; the first is proved by Rom. 15. 4: *Whatsoever things were written before time were written for our learning*; and the best learning too in the World, that we all through *patience and comfort of the Scriptures* might have hope; for our learning, mine and yours, ye Saints at Rome, Tent-makers, Artificers, Men, Women, Old, Young; *for your Learning*, Faith, Hope, Patience, waiting upon God, keeping his ways, and comfort in so doing, strength, courage to do, to suffer; and *whatsoever things* Doctrinal, Preceptive, Promissory, Historical, all written, all written *for you, for your learning*: Ergo, sure they may read them, and hear them. The next is *Joh. 20. 31*. But these are *written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name*. This Gospel was the last written (our Books tell us) upon the request of some *Asian* Presbyters for the good of the Churches. And against the *Ebionites*, and *Cerinthians*, and such like who denied the Deity and satisfaction of our Lord Jesus; sure it was written for the Churches (and so to all, to the end); and it was written for their Knowledge of, Faith in, and Salvation by our Lord Jesus: these are expressly in the Text. So again, *1 Joh. 5*. what a Chapter have we there, so sublime and heavenly! yet in the 12. he tells us that these things are written to Believers, to all Believers, that they *might know that they have eternal life*, v. 13. And so begins his Epistle chap. 1. when he had spoken something of their fellowship with the Father, and his Son Jesus Christ, *These things* (saith he) *I write unto you that your joy may be full*, v. 4. Chap. 2. 12. *I write to you little Children*; v. 12 to you *fathers, young men*, v. 13. The Epistle is high, yet very plain; it treats of the Blessed Trinity, Communion with the Father, and his Son Jesus Christ, cleansing by his Blood from all Sin, Remission of Sins through his name, the teachings and witness of the holy Spirit, and treats of these things so, that writing of them to all sorts for their good, together with the Doctrines written, is abundantly able to confound the *Romans*, and *Poland* adversaries abroad and at home.

What need I mention any more, that of the King, *Deut. 17. 19.* he must write a copy of the Law, and it must be with him, *that he may learn to fear the Lord his God, and to keep all those words of those statutes to do them.* *Jeshuah* must have the Book that he may observe those precepts and prosper, *Josh. 1. 8, 9.* It were endless to name all; I will form the Argument, and go to the next.

Thus it runs; The Truths which God appointed to be written on purpose that the People might read and hear for their Learning, Instruction, Faith, Obedience, Comfort, Joy; these Truths the People ought to read and hear; But the Bible is the Book wherein these Truths are written for that purpose: therefore they are to read and hear the Bible read one to another.

But 2<sup>ly</sup>. as they were written for them; so they were written to them, not to the Clergy, but the People especially. *Rev. 2. 30.* the Seven Epistles to the Seven Churches written to them for their good: *What thou seest, write in a Book and send it to the Seven Churches in Asia;* saith the Lord Christ to *John*, *Rev. 1. 11.* So *Jude v. 1.* So *Peter* his second Epistle, *I write unto you, in both which I stir up your minds by way of remembrance.* Thus he writes to them and for them, *2 Epist. c. 3. v. 1, 2.* So *Paul*, to the Saints at Rome, to them at Corinth; to the faithful in Christ Jesus at Ephesus. So in the rest as every Child knows. Now when God gives his Truth by Inspiration, and appoints it to be written, as profitable to conviction, to conversion, to instruction in righteousness, that his People may be thoroughly furnished to every good work and word; what audaciousness, what wickedness is it for any sinful man to interpose and hinder this, and that by a Law, and that under a curse? Shall some mighty Prince signify his Will to the People under him of the greatest concernment in the World for their advantage, and shall any man stand up and forbid them to read it, or hear it read, and punish them with death for having a transcript in their houses? Search and look into stories whether such a thing, was ever done under Heaven. *Ambrose* saith that *Scriptura est Epistola Dei ad creaturas;* and behold here is one that opens his mouth against Heaven, and establisheth wickedness by a Decree, expressly forbidding all men of all degree to read or keep this letter. Is not this he to whom the Dragon gave his Power, his Seat, and great Authority? to whom was given a mouth speaking great words and blasphemies, and to continue two and forty months, *Revel. 13.* Well, the Argument is this, They to whom God appoints the Scriptures to be written they are to read and hear them read; But the Scriptures were thus written to the People: Therefore they are to read them.

The next thing is to evidence our Assertion by the judgment of the Ancient Fathers; but that seems needless, for their own do confess that the Fathers to a man were of our perswasion and practice. *Claud. Esperencius* a learned man tells us of himself, *Equidem in Patribus Orthodoxis,*



*doxis per Dei gratiam, &c.* Truly, saith he, by the Grace of God I have been *conversant in the Orthodox Faibers*, and marvel very much (*non potui non mirari*), that the custom of reading Scriptures by the People should now be accounted *capital* and *pestilent*, which to the Ancient Orthodox Fathers seemed so *commodious* and *profitable*, *Espen. Com. in Tit. c. 2. pag. 266.* If it be said, That this Bishop was before the Council of Trent, and that possibly if he had been in that Convocation he would have been of another mind. There were learned men there more excellent, that might have better informed him. To this I answer, I will give you one instance for all, a little after that Council, and it is worth your observation.

About the year 1560, Bishop Jewel preaching at *Pauls-Cross*, before a very great and Venerable Assembly makes this offer; That if any man alive, or men whatsoever of the Popish side, could prove by any one plain sentence out of Scriptures, or Fathers, ancient Doctors, or General Councils, for the first six hundred years, any one of the seven and twenty Articles, which he there rehearsed, he would then yield and submit. Among these Articles the fifteenth concerns our business; it runs thus, *If any one can prove by Scriptures, Fathers, Doctors, Councils, for the first six hundred years, that the Lay-people were forbidden to read the word of God in their own tongue, I will yield and submit.* Great discourse (you must think) arose upon this among all sorts; for such a man (indeed incomparable) to make such an offer so seemingly daring, in such a place so publick, in such a way as in a publick Ordinance of God, before such an Assembly so solemn and learned, great discourse there was no doubt. Some few months after he comes into the same place, and remembers the Audience of his proffer with a great deal of Christian humility; and modestly tells them, It was not *vain-glory or self-confidence* (for what was he?) but the vindication of Truth, the Glory of Christ, and the Salvation of Souls that had engaged him in this business. Then and there he repeated the same Articles, and renewed the same proffer. Whisperings, censurings, railings there were great store in private concerning him, but no man makes an attempt to answer him. The Bishops Apology for the Church of England is printed, and translated into several Languages, dispersed abroad in France and Spain, and other parts. One of the many notable home-learned passages I have transcribed to our purpose. *If we be Hereticks* (as they would have us called) *and they be Catholicks, why do they not convince and master us by the Divine Scriptures, as Catholick Fathers have always done? Why do they not lay before us how we have gone away from Christ, from the Prophets and Apostles, and from the Holy Fathers? why are they afraid of this, why stick they at this? I pray you what manner of men be they which fear the judgment of Gods word? that are afraid of the holy Scriptures? and do prefer before them their own dreams, and cold inventions? and to maintain their own Traditions, have defaced and corrupted now these many hundred years the* Ordina-

*Ordinances of Christ and the Apostles.* This is somewhat close and warm. Well, but still here is a great silence; Dr. Cole (late Dean of *Pauls*) a man reputed learned, enters into a Letter-combate with him; the Bishop begs of him to give one Father, one Scripture, one Doctor. Good Mr. Dr. (saith he) *do not deceive the People their Souls be precious.* The Dr. sends him back a taunt, a quibble, but never a word of Scripture, Council, or Father: he pretends he was afraid of forfeiting his *recognisance*; No, no, (replies the Bishop) there is no fear of that, why should you fear the forfeit of your *recognisance* more for quoting *Austin* and *Chrysostom*, than for quoting *Horace*, and *Virgil*. At last about five years after out comes Dr. *Harding* and his fellows, and when he and they (for you may be sure the main strength of *Rome* was engaged in this quarrel) come to make their reply to this fifteenth Article, the words are these, I will read them to you in their own expressions; *That the Lay-people were then forbidden to read the Scriptures in their own Tongue, I find it not.* This is honest however, but then the next clause is knavish, *Neither do I find they were commanded to read.* *Ans.* The Fathers did not take upon them to command, but they pressed the Command of Christ; that clause was impertinent on purpose to beguile the Reader. The Fathers did exhort the People vehemently for reading, and rebuked them sharply for not reading. Give me a roll of Parchment as long as my arm, of the ordinary breadth, and I dare undertake a man shall fill it full within and without with the Sayings of the Fathers to our purpose in a short time, indeed the work is done already to our hands; our Reverend Fathers have wrought hard with great judgment and success, we have (or might have) entred upon their labours. Is it not a fault amongst us that we make no more use of so shining lights, I will name a few. Bishop *Jewel* in his *Reply and Defence*. *Morton* in his *Appeal*. *Whitaker de Scriptura*. Dr. *White* his way and defence. *Cartwright* on *Rhem. Pref.* the Renowned *Du Plessis*, and the great *Chamier*. What an abundance of Sayings of the Fathers have they quoted for the Peoples reading and hearing of the Scriptures within this hundred years and upward! and none hath adventured to gain-say them therein, that I know. But you will say, Do not the learned Papists (for there are learned men amongst them) give some answer to the Scriptures you quote, and the old Doctors too? I answer, there be four Questions I have to speak to, before we come to speak something of translating the Scriptures; and this Question shall be the first, the second is, What Artifices they do use to bring People out of conceit with the Scriptures; the third is, What Objections they usually bring against us; the last, What may be the design in all this. And I shall here make use of the Fathers.

First then, What have they to say? I answer, to that Scripture, which is a principal one, *Joh. 5. 39. Search the Scriptures*, they would fain have it to be the *Indicative Mood*, not the *Imperative*, to be a *practice*, not a pre-



a precept. Poor men! they would get little by this if it were so, for, this practice was lawful and commendable, and then Christ appeals to the Scriptures in which they were practised, to which they did pretend; their own Dr. Bishop *Essenceus* thinks it a very great shame, that the *Jews* did practise themselves, and train up their Children in the knowledge of the Scriptures, and Christians did neglect it. Yea, but they would willingly shift it off from being a Command, for then it is still binding, and People that have any sense of God, and their Souls, and any thoughts of another World will conceive it is their Duty, let all the Popes in the World say what they will to the contrary. This is that which pincheth, therefore they would by any shift or wriggle put it off from being a Command; but it will not be. The Fathers take the words in the Imperative, *Utinam omnes faceremus*, Would to God we would all do that which is written. Search the Scriptures; Origen in *Isa. Hom. 2. ἐκείλευσεν ἐρευνᾶτε*, he commands us, Search the Scriptures, Athanas. *Tom. 2. pag. 248. Com. ἐντολὴ δὲ θούη*, when a Commandment is given let us obey our Lord. Basil. Chrysostom the same; so Theophylact his follower the same, *διδάσκον τοὺς ἀκούοντάς*, teaching of them how they might have the Word of God abiding in them: he saith, Search the Scriptures, Theoph. in loc. There needs no more; for *Jansenius* doth confess it, *Communiter quidem accipitur ut sit imperativi modi*, 'tis commonly taken for a Command: *Non dicit legite*, he doth not say read, but search; *Non habet aut illud sed omnes*, not this or that, but all the Scriptures, Law and Prophets, Conc. c. 36. in loc. So doth *Maldonate*, Theophylact, *Augustine*, & omnes opinor præter *Cyrillum* graves auctores. All grave Authors I suppose, except Cyril, take these words for a Command, *In eo enim vis Testimonii & gratia Orationis consistit*. Why so, *ad suas ipsorum Scripturas mittit*; Christ sends them to their own Bibles, *In quibus omnem illi gloriam suam collocabant*, of which they chiefly gloried. As if he should say, *Quandoquidem tantum Scripturis tribuitis*, since you ascribe so much to the Scriptures, that in them you think to have eternal life, search the Scriptures, and all things do well agree, they testify of me. Chrysost. & *Euthymius* bene adnotarunt *non dicit legite sed scrutamini*, Maldon. in loc. So that this Text doth stand for a Commandment from Christ, and the countermand stands (among others) for a brand of Antichrist. But soft, not so hasty; Stapleton and others say, Christ there speaks to the Scribes and Pharisees, and they were to search the Scriptures by their Office: This they prove by v. 33. You sent unto John; now the Scribes and Pharisees sent unto John, therefore to them he speaks. Ans. The Chapter speaks not a word of the Scribes and Pharisees, but of the Jews; besides, the Scribes and Pharisees did not send unto John but the Jews. The Text is express, *Joh. 1. 19. The Jews sent Priests and Levites from Jerusalem to John*.

As to the Fathers urging the Bible upon the People, they say, 'Tis true; but say they (*Sixtus Senensis*, and others), *Patres dispensarunt, indulse-*

*dulserunt libertatem, Ans.* Out upon it, a meer forgery to cheat the simple, *Venia & indulgentia locum non habet ubi non præcesserit prohibitio*, That is *Chamiers* Answer, an Indulgence doth presuppose a Prohibition. How could the *Fathers* indulge that that was never forbidden? Was the reading or hearing of the Bible ever forbid by the Fathers or Christian Magistrates in their time? Indeed *Antiochus* did burn it, and *Julian* scoffed at it, and *Dioclesian* did burn it also; but of Christians never any did so, the destroyers and prohibitors of Scriptures are of another sort; they do like the Pagan Princes, *Antiochus* and *Dioclesian*.

But they plead the Fathers; They say the Fathers (as *Jerom* and *Austin*) say the Scriptures are obscure and hard to be understood; and from thence infer, That in the judgment of the Fathers the Lay-people should not meddle with them. *Ans.* 'Tis true, most of them urge this, but very sophistically, and indeed wickedly. *Austin* saith that the Scripture like a familiar friend speaketh those things it containeth to the heart, *Doctorem & Indoctum*, of the Learned, and the Unlearned, *Epist.* 3. The Scriptures are easie to be understood, and exposed to the capacity of every Servant, Plowman, Artificer; so *Chrysostome*, *Cyril*, *Jerom*, *Isidore*, and indeed all to the same purpose. True they say (as we do), That there are some things obscure to stir up diligence, frequency, prayer. Some Scriptures are dark, therefore Christians must pray more, and read more attentively, diligently; that is the Inference of the Fathers; Therefore they must not read at all; that is the Inference of the Jesuits. What sophistry, how bald is this, fit to be hissed out of the company of rational men. *Chrysostome* is most earnest upon all sorts, Artificers, Tradesmen, Men, Women, Young, Old, to be much in Reading and Hearing, answers all their shifts, tells them that they have more need than others, than Students, than Monks, because they are in the midst of many temptations. Our Divines cite him much, the Compiler of our Homilies, quotes scarce any Father besides. What say the Jesuits to this? why some say, He dealt like a *Pulpit-man*, not like a *Reader in a Desk*, like an *Orator*, not a *Disputant*. Others, He was a vehement man. Others, That he spake Hyperbolically; that is, He spake more than was needful. Whereas the truth is, The Angels would sooner want words wherewith to commend, than the Bible want worth to commend it self. But of all men the *Rhemists* are most impudent, who would make as if *Chrysostome* were so vehement only or mainly to take People off from Cards and Dice, and Stage-plays; whereas *Chrysostomes* great business is to take them from their excuses of their Families, Trades, Callings; *Rhemists* Preface to their Annotations, with *Cartwrights* Answer, see there at large. To conclude this, the Fathers speak of the Scriptures according to the Scripture; viz. That they are a *Light*, a *Lamp*; a *Light* that shineth, that they give *Understanding* to the simple: If men speak not according to them it is because there is no light in them, yet these men reject all. Some few are constrained to confess



confess that in points generally to be believed the Scriptures are plain ; but yet they will not yield at any hand that they shall come into the hands of the People, you shall hear their reasons by and by.

The second Question is, What Artifices their Learned Men do use to debase the Scriptures, that the People may have a vile esteem of them, bring them to disdain and loath them? I answer, many ways by Word and Deed ; first by Word, Shall I say they disparage them? Sure enough, they blaspheme, they call them *a dead Letter, a dumb Judg, Theologiam Atramentariam, Inken Divinity* ; ( do you hear ye Quakers who were your Tutour ) a *Lesbian Rule, a Nose of Wax without the Pope* ( saith *Car. Hofius* ) they have no more Authority than *Æsops Fables*, non plus Authoritatis quam *Æsopi Fabulas* : Here is a *Rabshakey* whom the *Babylonish King* hath preferred to a *Red-Hat* to blaspheme the Living God ; the same man compares *David's Psalms* to *Ballades*, with a verse out of *Horace, Scribimus indocti doctiq; Poemata passim* ; which the excellent Bishop Englisheth thus, *we write Ballades Tag and Rag.* Dr. *White* in the way tells us that *Peregrinus* said, that he thought verily it was the Devils invention to permit the people to read the Bible ; Is not this enough to scare and affright poor souls from touching it, or attending to it? *Martin. Peregrinus de Trad. p. 44.* And *Thyrræus* saith, that he knew certain Husbandmen possessed of the Devil, because being but Husbandmen they were able to discourse of the Scriptures : *Thyrræus de Dæmoniac. c. 21. Thef. 257.* Methinks here I have an idea of a Frier Preaching, that Reading Scripture is the way to be possessed of the Devil.

2. By Deeds and Practice, and that many ways.

1. They cry up the good of Ignorance ; they tell us it is more *rewardable* to be ignorant than knowing, they require no knowledge of the things we pray for : The Jesuites tell us after a long harangue in some things impertinent, and in others very false, that devout People may, and ought, in their *ancient right, still use their Latin Prayers*, Beads, and Primars as ever before, notwithstanding what *Paul* saith, in the *1 Cor. 14.* And that they doubt not but it is acceptable to God, and available in all their necessities ; nay more, that they pray with great consolation of spirit, and with as great devotion and affection, nay oftentimes more than they that Pray in the *Vulgar Tongue.* Well, and what Prayers be these? Why they be Prayers, Psalms, and holy Words : They are the *Pater Noster*, the *Ave Maria*, the *Creed*, *Our Ladies Matins*, and the *Letanies*, and the like : Oh ! the impudence of men, that have made their Faces harder than a Rock, to Print such things as these: *Rhem. Annot. on the 1 Cor. 14.* So also they require no ability to profess their Faith, if they were to suffer for it ; if a Catholick called before the Commissioners, bath courage to say I am a Catholick, he defendeth himself sufficiently ( though he can say no more ) and that I will dye a Catholick ; But what if the Commissioners ask him a reason of his Faith, he answers enough, by telling them that the Church can give them a rea-

son of all their demands, *Rhem. Annot. Luke 12. 11.* They say that Ignorance in most things, is best of all,--- to know nothing is to know all things. *Hosius.*

2. They cry up to the skies an Implicite Faith ( this is distinct from the other, though near a-kin ) this is the Colliers Faith, and doth wonders. The Story is, the Collier was sick, and being at the point of death, he was tempted of the Devil what his Faith was; the Collier answered, *I believe and dye in the Faith of Christs Church*: Being demanded by the Devil, what the Faith of the Church was, *that Faith* ( quoth he ) *that I believe in*; and thus clearly baffled and non-plussed the Devil. He put him to flight said *Staphylus*, I should not have believed this Story ( saith my Author ) upon the report of such a base companion as *Staphylus*; but when I saw the same conceit set forth as gravely by Learned *Cleardes* than that renegade ( so Bishop *Jewel* calls him ); then I conceived that the Colliers Faith was Canonized for the Papiests Creed: These learned men were no less than *Alb. Pigbius, Hierarch. lib. 1. cap. 5. p. 38.* and *Hosius cont. Proleg. Brentii, lib. 3. p. 136.* with two other considerable men. Dr. *Cole* shall conclude this, with what he did once conclude the convocation at *Westminster*, in the beginning of Queen *Elizabeth*: The Story in short is this. A Disputation is appointed by the Council at *Westminster* ( saith *Fuller* in his History ); Nine Popish Bishops and Doctors on that side; Eight Protestant Doctors on the other side, Sr. *Nicholas Bacon* Lord Keeper, Moderatour: The first question was about service in an unknown Tongue, the first Day passed with the Protestants; the second Day the Popish Bishops and Doctors fell to cavilling against the order agreed on: ( Alas what should they do, they could not now, *Petere argumenta ex officinis carnificum*; ) They fell to sauciness as well as disorder, the meeting is dissolved, Dr. *Cole* stands up and tells that honourable Assembly, thus with a loud voice, *I tell you* ( saith he ) *that Ignorance is the Mother of devotion*: So said the *Valentinians* of old, as *Irenaeus* tells us, that the Ignorance of Truth is knowledg, *lib. 2. c. 19.*

3. They have one trick more to debase the Scriptures, and dull the edge of peoples affections to them, some of their Doctors write most unworthy things of the Bible, as before; these they applaud, that so they may insitl sily and insensibly into the minds of men by their Authority, a very coarse esteem of the Word of God: As for example, *Catharinus* testifieth of Cardinal *Cajetan*, that he denied the last chapter of *St. Mark*, some parcels of *St. Luke*, the *Epistle to the Hebrews*, the *Epistle of James*, the second *Epistle of Peter*, the second and third *Epistles of John*, and the *Epistle of Jude*; this Man they applaud very highly, call him the incomparable Divine, fill their people with high admirations of him, and then publish in their Books these things; and so insitl by drops an evil opinion of the Scriptures: And if the Protestants object this to them, they put it off, saying, he was but a private



vate Doctor, what is that to *their Church*. The Priests and Friers tell the people what *Hosius* and others their admired men say of the Scriptures, a *dark, lame, mute, dumb, sorry Book*; and all this to disparage the Holy Truth of God, and to keep poor Souls in Ignorance, which they do by this means, both Priest and People. Their very Priests understand not their own Mass-Books; A Young Man within these three Months, entered into Discourse with some Priests at *Malaga* in *Spain*; he saluted them in Latin, and proposed some Questions in Latin to them, they understood never a Word. Archbishop *Spotswood* tells us in his History of *Scotland*, that the Cardinal persecuted men in *Angus*, for reading the *New-Testament*: And 'tis said the Ignorance of these times was so great, that even the Priests *did think that the New-Testament was one of Martin Luthers Books*, *H. Sc. ad annum 1544*. He tells us also of a great contention among the Church-men, whether the *Pater Noster* might be said to the Saints; it was brought to the University, they, some of the Doctors said it might be said to God *formaliter*, to the Saints *materialiter*; to God *principaliter*, to the Saints *minus principaliter*; to God *capiendo stricte*, to Saints *capiendo large*: The Doctors meet several times, and not agreeing, it was referred to a Provincial Synod to be decided. When the Synod convened, the question was agitated again, at last it was resolved that the *Pater Noster* might be said to saints. *Hist. Scot. Anno 1553*. 'Tis impossible to conceive what a thick fogg, and mist of ignorance and darkness was upon the Souls of the people; I will mention but one Story from Dr. *White* upon his own experience, it is this; he saw and learned (dwelling among them) how they said their Prayers; the Creed thus, *Greezum zuum Patrum onitentem creatorum ejus anicum Dominum nostrum qui cum sans Virgini Mariæ crixus fixus Douche Pilati*. and so on, to *Eccli Catholi remisserne peccaturum communiorum, obliviorum bitam and turnam* again. It would make a mans heart tremble (saith my Author) at their most horrid ignorance; yet to hear them pronounce their Prayer it moves laughter, and I confess upon this account I durst not Preach it: In him you may see a great deal more of this pitiful stuff, *The way to the True Church*, in the Preface to the Reader. The Jesuit in his *Answer* calls him to an account for this; but in his *Defence* he tells the Jesuit that is the case of the better sort as well as the poor, they are all ignorant, and say their Prayers much at one rate, and this saith he I will stand to, if all the Seminaries in *England* had it in chase: My experience of some (saith he) allows me to speak that the Ignorance is general. *Defence c. 12*. He asked an Ancient Woman what Jesus Christ was; She told him she could not tell, but sure it was some good thing, it would not have been with the Lady else in her Creed; but no more.

4. Lastly, They take this way to put down the Scriptures, *sc.* by destroying and burning them, and those that love them: I will give three or four instances, the first, King *Henry* the Eighth writes to the

French King for Licence to Print the *Bible* in *English* in *Paris*, because there was store of Paper and good Workmen, as also to *Bonner* then *Leiger* in *France* to further it; this was by the means of *Cromwell*, at great charges it is effected; but by the means of *Gardiner* and his fellows seized and burned openly in the *Maulbert* place in *Paris*, 2500 *Bibles* burned at one fire. See *Fox* his *Martyr*. there is much more to this purpose.

Upon the persecution of the Duke of *Guise* against the Protestants, at *Amiens* all the *Bibles*, *Testaments*, *Psalters*, were sought for and openly burnt, at *Trois* the *Bibles* were all rent and torn in pieces, at *Anges* they openly burnt the *Bibles* in the Market-place; one fair gilt *Bible* was hung upon an Halberd, and carried in Procession, the Papists saying, Behold, Truth hanged, the Truth of the *Hugenots*, the Truth of all the Devils, with much collected by Mr. *Clark* in his *Martyrol*. In *Ireland* (within memory) the *Bible* was, dragged, kennelled, cut, torn, stampd upon. Bishop *Jewel* tells of a *Martyr* in *Q. M.* pleaded the Scripture before the Bishop in his own defence; the Bishop turning to a Justice said, nay, if he prates of the *Bible*, we shall never have done; *habemus Legem*, we have a Law (said he) and by our Law he ought to die. Rep. to *Cole*. *John Porter* a young Man, reads in the *Bible* set up in *Pauls* by *Bonner* in the Lord *Cromwell*'s time; when *Cromwell* was dead, *Bonner* sends for him, accuses him for expounding the *Bible* to the people, *Porter* denies any such thing; *Bonner* sends him to *Newgate* where he is loaded with Irons, hands and leggs, and a Collar of Iron about his neck, by a friends means to the Keeper he is somewhat eased, and put among the Felons, whom he reproves, and instructs, being well acquainted with the Scriptures; he is complained of, the Bishop commands him into the Dungeon, 'tis thought he was put into the Engine called the Devil in the Neck: In the night he was heard to groan sadly, in the morning found dead.

A poor Bookseller in *Avignon* was burned to Ashes, for setting to sale some *French Bibles*, his defence worthy the reading, his questions utterly silencing the Bishop of *Aix*, with the rest of the Prelates; they gnashed upon him with their Teeth, and cried, To the fire presently: He was led to his execution with two *Bibles* about his neck, one hanging before, the other behind, as shewing the cause of his condemnation; so the good Man and the *Bibles* were burnt together. *Fox* *Mir.* H. 8.

A Woman of *Sansy* in *France*, was accused by her Servant for having a *Bible* in her House, in reading whereof was her whole delight; the Maid Servant complains of this to the Jesuites; the Jesuites complain to the Judges, she was apprehended, and imprisoned; the Judges told her, if she would confess upon the Scaffold that she had broken the Law, and cast her *Bible* into the fire, she should have her life: We would have you (said they) imagin it to be but Paper, and you may buy



buy another, only throw this into the fire to give the Jesuites content, thus they laboured to perswade her for the space of two hours: *What a scandal shall I give said she to the People to burn Gods Book? No certainly, I will never do it, I will rather burn my Body than my Bible:* Upon this she was committed close Prisoner, fed with bread and water, at last condemned to be set upon the Scaffold, her Bible burnt before her face; her self to be strangled, her body to be dragged through the Streets to a dunghil, which was accordingly done.

A Woman in *Ireland* required by *Fitz Patrick* to burn her Bible, She told him that she would rather die than burn her Bible; whereupon the Sabbath day morning after this, She and her Husband were cruelly murthered: But the murtherer, tormented in Conscience, and dogged (as he conceived) and haunted with apparitions of them, with inward horror pined away. *Cl. Mar. Fran. Ireland.*

There is no end of these sad Stories, Dr. *Story* shall conclude; Thou pratest (said he to a Martyr) of the Bible, bible, babble, all is bible babble, thou shalt prate at a Stake. So much of the second Question.

The Third is this, What Objections do they make against reading, and having Scripture? They are men of Learning, some of them give some Reason for their proceedings.

*Ans.* They do so, and you shall hear them fairly proposed, I will not wrong them.

The first is this; Cast not holy things to Dogs, nor Pearls before Swine; therefore the People must not have the use of Bibles. Answer, Verily this Argument is so horribly injurious to the Wisdom and Mercy of God, and so inhuman and barbarous to the rationality of Man, that one would think it were rather slanderously and designedly imposed upon them, then proposed by them; But it is notoriously true in all their Books: *Hirring* and his fellows alledg it in their Answer to Bishop *Jewel*. *Hosius* doth the same also. The Jesuites in their Preface to the *Rhem. Annot.* but more subtilly and sily; and are rebuked sufficiently by Mr. *Car. Salmeron* and *Costerus* gives the same reason why the People are not to know the Church-Traditions, they must be kept lockt and safe in the Popes Breast; the Pope is not to let the people know Traditions, or at least doth not, because Holy things must not be thrown to Dogs. *Canus* doth the same, and because he speaks out, I will write his words, *Si Apostoli quibus formis sacramenta essent conficienda, quibusq; ritibus administranda, aliq; id genus religionis secreta passim vulgo tradidissent, quid esset aliud quam adversus Christi legem sanctum dare canibus & inter porcos spargere margaritas? imo quid esset aliud quam omnia mysteria Christianæ Religionis abolere? nec enim mysterium est quod ad populares aures effertur.* *Hec itaq; prima ratio est cur Apostoli quedam sine scripto tradiderunt, nempe, ne aut ab ethnicis irriderentur sacra nostra aut vulgo*

*vulgo etiam fidelium venirent in contemptum*: The long and short is this, That the Apostles did by word of mouth deliver the secrets of the Gospel to some men, and did not write and preach the whole of Faith and Duty to the Churches; for if they had done so, they had gone against the Command of Christ, who saith, Give not holy things to Dogs, and cast not Pearls before Swine; *Can. Lib. 3. c. 3. com. Loc.* Thus the poor People whose Souls are immortal and precious, the People that are the Church of God, for whom Christ died to redeem with his Blood, for whom, and to whom the Scriptures were on set-purpose written, must have nothing; not the Scriptures, because holy things must not be given to Dogs, nor Traditions (which also contain matters of Faith and Worship) because Pearls must not be cast to Swine.

Mr. *Harding* and they with him tell us, that whereas the Hebrew Letters had no Vowels, the Seventy Elders only could read, and the people were kept from reading of it, as it is thought by the special Providence of God, that precious stones should not be cast before Swine; *Reply to the fifteenth Article*, a notorious daring untruth, for whether they had points or not is not to the question; sure enough the people could Read, for they were expressly commanded to Write the Words of the Law: *Deut. 11.* And they could Write a Bill of Divorce. *Paulus Fagius* saith, from the *Rabbins*, that through the whole Countrey every Town had a School, and that in *Jerusalem* there were some hundreds of Schools; And in so many Schools was there no Scholar did know his Letters? For him to say they could not Read, and that by a special Providence they were kept from it, and that, because holy things should not be cast to Dogs; What daring men are these? But the truth is, they will adventure upon any thing to serve their own turn, by keeping the people in midnight doleful Darkness.

Their second Objection is, The People will pervert the Scriptures, therefore they are justly prohibited; the good Old Gentleman out of his Fatherhood, takes away the Knife out of his Childrens hands, they will abuse themselves and cut their fingers.

*Ans.* This Objection is an Hundred year old, and Thirty to boot, and every-where among their Bishops and Jesuites to be found; but I stood amazed to read it of late, in a reply to Dr. *S.* It seems they think it is a very sharp Argument: Alas, one of the Martyrs in *Q.M.* broke the edge of it, indeed batter'd it all to pieces. The Story in short is this; *Stephen Granwich* convented before Dr. *Watson* Bishop of *Winchester*, in *St. Maries Overies* in *Southmark*, tells the Bishop of his cruelty, in taking away the *New Testament* from him, which he had for the health of his Soul, which all men ought to have for their Souls comfort; and so he did treat them more like brute beasts, than Christian men: No (quoth the Bishop) we will use you as we will use the Child; for if the Child will hurt himself with the Knife, we will take away the Knife from him:

So



So because you will damn your Soul with the *Bible*, you shall not have it. My Lord quoth *Gratwick*, this is a simple Argument to maintain and cover your sin, are not you ashamed to make the Word the cause of our damnation? But if your Argument be good, you may take away from us our Meat and Drink, because some men do abuse them; and you may make an Argument to take away all other mercies as well as the Scriptures: My Lords, quoth *Winchester*, we lose time, this fellow is perverse, he speaks nothing but Sophistry, we shall get no advantage against him. Have at ye now, Wilt thou recant? I will pronounce sentence. There, there it is, Who shall stand before this Argument?

But if perverting Scriptures, be any reason for the non-reading of them; then of all men in the World, the Popes, Cardinals, Priests, Jesuites, should be prohibited; of all men they should never touch a *Bible*, instances are many: I will present you with a few. Dr. *Harding* and the *Louvainists* with him argue thus; The Son of Man came not to destroy, but to seek and save that which is; *Ergo*, in the Sacrament the Accidents of Bread and Wine remain without their Subjects. The Axe may not boast himself against him that listeth it up; *Ergo*, no Man may dare to judge the Pope, if he leads thousands of Souls to Hell; no Man may mutter, or say, *Domine cur ita facis*. To the pure all things are pure, to the unclean all things are unclean; *Ergo*, It is not lawful for Priests to Marry. Give not Holy things to Dogs, *Ergo*, Prayers must be in a strange Tongue the people do not understand. I will sprinkle clean Water upon you; *Ergo*, the Priest must sprinkle the people with Holy Water. Christ said, Without me ye can do nothing; *Ergo*, the Bishop alone must consecrate the Church. *Paul* saith, the Rock was Christ; *Ergo*, the Altar must be of Stone. The Earth is the Lords, the round World, and all that dwell therein; *Ergo*, the Host or Sacramental Bread must be round. God made the Sun to rule the day, and the Moon the Night; *Ergo*, the Dignity of the Pope is Fifty six times bigger then the Emperours Dignity. The Thief upon the Cross, repented himself of his Life; *Ergo*, the Priest at Mass must fetch a sigh, and knock his Breast. *Judas* kissed Christ; *Ergo*, the Priest must kiss the Altar. Take the Money in the mouth of the Fish, and pay for me and thee; *Ergo*, the Pope is the Head of the Church. *Babylon* is a Cup of Gold in the hand of the Lord; *Ergo*, the Chalice must be of Silver or Gold. Thus I have given you a full dozen of instances, of their horrible abusing of the Scripture; and if it were serviceable I could furnish you with a dozen more, the greatest abusers of the Scripture that ever were, and the greatest blasphemers that ever were, in applying that to ignorant sinful men, which is peculiar to the Lord Jesus: As the Pope is the Light that cometh into the World; and the Ambassadors of *Sicilie* thus supplicate the Pope *Tu qui tollis peccata mundi*; Oh thou that takest away the Sins of the World have mercy upon us;  
Oh

Oh thou that takest away the sins of the World, *Dona nobis pacem*, Grant us thy peace. And these (with much more that might be added) I say these illogical non-sensical inferences, and blasphemous applications are asserted, by Bishop *Jewel* at *Pauls Cross*; and *Chemnitius*.  
*Exam.*

3. They Object, That the Reading of the Scriptures or hearing them read breeds Heresie, Therefore they ought not to have the use of them: This Objection is common amongst all their writers; the Council of *Trent* (as was above said) saith that the Scripture do more harm than good; what harm they do not tell, though they did resolve to prohibit them, and did spitefully speak against them; yet in their Decree they durst say no more than that they did harm in general, and they could not for shame and policy say less, for then they had not mentioned any pretence for their prohibition: Why did not they speak out and name the harm they did, by whom, in what Countrey, to whom, in what particulars? And all their ground is experience, *cum experimento manifestum sit*; But whose experience is this? None sure, but their own they found and felt, and feared more would follow, that the Scriptures had discovered to the World their Tyranny, Heresie, and Idolatry, their Pride, Covetousness, Filthiness, and innumerable Villanies: This was the experience, and this is the rise of their rage and enmity, and continueth so to this day amongst some of them it may be feared to spiteful persecution against knowledg.

Wo be to our Parish Priests, wo be to our Bishops, wo be to our Prelates, said a Learned Man of their own; yea, wo be to them indeed, they have not only taken away the Key of Knowledg, but they reproach it to be the key of Heresie: Hereticks (saith Dr. *Harding* and his complices) suck in the venom of Heresie out of the Scriptures; *Ergo*, if the people read the Scriptures, they will prove Hereticks. This is the common cry of them all, and Bishop *Jewel* shall answer them all, the conclusion is this; every Man may read the Jesuites and Priests Books, but Gods Book they may not read; every Man may read the Jesuites and Priests Books without danger, but the Book of God they cannot read without danger; would you know the reason (saith he)? The Reason is this, Gods Book is full of Truth, and their Books are full of Lies.

The Scripture breeds Heresie, even as much as Light breeds Darkness, or Physick Diseases; yea, but men do pervert them! that is answered before: Yea, but now Heresies are abroad, therefore it is not safe! And were there not Tradition-mongers and Heresies in Christs time? Were not false Teachers very many and in very many points, and those very dangerous and destructive in the Apostles time? Were there not some that denied the resurrection of the body, and turned all into an Allegory, of a rising within us, then as well as now? And of late,



late the *Familists* and *Quakers*? Did not some deny the Deity of our Lord Jesus, the *Ebionites* and others then, as well as the *Socinians* now? Did not some let go the Head Christ and introduce a wicked practice of Worshipping of Angels, through the pretence of Humility, *Holding not the head*, Col. 2. Were there none that did overthrow the foundation, (if making Christ of none effect will overthrow the Foundation then sure they did it) by Justification by Works as a less principal cause. Certainly there were all these and others, yet the Apostles did never forbid the People reading Scriptures, for fear they might be infected. As if an Antidote should cause or occasion, (if you will have it so) I say occasion an infection; the Apostles did the contrary; *John* bids them *Try the spirits*; and *Paul* bids them *Try all things*; and *Jude* exhorts them *To contend earnestly for the Faith delivered once to the Saints*: *Take unto them the sword of the spirit which is the word of God*, Ephes. 6. 17.

It is to little boot to light up a Candle where the Sun shines; what should I name the Fathers, were there not Heresies in their times? Doth not *Irenæus*, and after him *Epiphanius* name them in numbers eighty? doth not *Austin* after them and others, reckon up about eighty? Did they now forbid the People to read and search the Scriptures? The clean contrary every one knows that knows any thing of them. Nay, they chide them because they were not skilful: The *Manichees* and *Hereticks* deceive the simple, but if we had our senses exercised to discern good and evil, we might easily refute them; how shall we have our senses but by the use of the Scriptures and frequent hearing. Chrysost. Hom. 8. ad Heb. Nothing can deceive those that search the Scriptures, for they are a light. Theoph. de Lazaro. Ἰδὲν ἰχθὺν σελισσάσαι, which shining the thief is discovered; ὁ κλέπτης φαίνεται καὶ ἐλεσθεται. We must read the Scriptures, omni studio, that we may be skilful exchangers (*trapezitæ*) to discern between Gold and Copper. So Hierome long before Theophyl. Malleo Scripturarum, &c. that we beat out the brains of Heresies with the mallet of the Scriptures, idem. It were tedious to tyth the Quotations of the Fathers to this purpose. The Scripture breeds Heresies; Nay, saith *Irenæus* 1450 years since to the mad, fantastick *Valentinians*; *Hæc omnia contulit, &c. The Ignorance of the word of God is the cause of all these Heresies*. This the holy learned Father pithily discourseth in many Chapters, Lib. 4. especially from the 11th. to the 17th. to confound the *Marcionites*, *Carpocratians* and other *Gnosticks*, That it was the same God and Father Almighty Maker of the World then and now, and the same Lord Jesus the Saviour both now and then. That Abraham was saved by faith in Christ. *Nemo cognoscit filium nisi pater, nemo cognoscit patrem nisi filius & quibuscumq; filius revelaverit; revelaverit enim non solum in futurum dictum est, quasi tunc inceperit verbum revelare Patrem cum de Maria natus, sed communiter per totum tempus positum est; ab initio enim filius assistens suo Plasmati revelat omnibus Patrem, quibus vult & quod vult & quemadmodum vult Pater*

& propter hoc in omnibus & per omnia unus Deus Pater, unus filius, & unus spiritus, una fides & una salus omnibus credentibus in eum. Cap. 14. Propheta cum ergo esset Abraham & videret in spiritu diem adventus Domini & Passionis dispositionem, per quem ipse & omnes similiter ut ipse credidit, credunt Deo salvari inciperent, vehementer exultavit, novit, quod Deo beneplacuit filium suum dilectum & unigenitum præstare sacrificium in nostram redemptionem, lib.4. c.13.

And he saith also before, That the accursed Hereticks *Gnosticks* of all sorts and names, did beget their Heresies and spread them from the ignorance of the Scripture, *Hec omnia contulit eis ignorantia Scripturarum & dispositionis Dei: sc.* in the Scriptures; *Nos autem & causam differentie Testamentorum, & rursus unitatem & consonantiam ipsorum, in his quæ deinceps futura sunt referemus, 1.3 c.12.*

But lastly, If the Scriptures must not be read by the People, because they will prevent them, and engender Heresies, then of all the men in the World, Learned men, the Clergy, Popes, Cardinals, Jesuits, Priests, Academicks, Ministers should not read them, for he must be a great stranger in History, Primitive and Modern, and in common experience. Who doth not know, that these men in all ages have been the broachers of Errors and Heresies, the false Apostles, the Ministers of Satan? the *Gnosticks* their Ring-leaders were they not learned? *Arrius, Pelagius, Photinus, Macedonius*, and the rest; they were either Presbyters or Bishops. Come to our times, look into *Poland* and *Transylvania* within these eighty years past, the *Socinusses*, *Uncle Lælius*, and Nephew *Faustus*, *Crellius*, *Smalcinus*, *Volkelius*, and the rest? the Ministers of *Transylvania* were they Lay-people? Who did expound the ninth of *Isaiah* and applied it to *Hezekiah*? and the 53 *Isaiah* and apply it to *Jeremiah*? or the fifth of *Micah*, and apply it to *Zorobabel*? Who invented such a trick as to say these Texts might be applied to Jesus Christ, and ought to be so; *modo eminentiori*, a villainous trick in it self, and very apt to deceive young Students? Who are those that affirm, publicly affirm, That *Abraham* was not saved by Faith in Christ? are they Lay-men, they would take it very hainously if a man should not say that they were learned men, admirable and incomparable men. Did the People in *Holland* revive and vent *Pelagianism*? Do the People in *England* contrary to the Scriptures and the Doctrine of the Church vent *Photinianism* or *Pelagianism*? I have reason to believe that brain-sick *Quakerism* did not arise from the People, but from learned Seducers, that have a mystery amongst them to do any thing, or spread any fallity, so it be for the advance of the Catholick cause. *Sabbatarianism*, for the Saturdays Sabbath. *Antisabbatarianism* against the Lords-day, *Jure Divino*. *Anabaptism* hath risen from and been supported by men of Learning.

The fourth and last Objection they make, or that I shall name, is the  
obscu-



*obscurity* of the Scriptures. The *Scriptures* are obscure and dark, therefore the *Lay-people* shall not read them. This also is a common thredbare baffled Argument, how do they prove the Antecedent? Why, *There are some things dark and hard to be understood in Pauls Epistles.*

*Ans.* Though there be some few dark places in *Paul* and other Scriptures, yet generally they are plain, and there is nothing dark in those few places that concern Faith and Holiness; but the same is abundantly plain in other Texts; some places are obscure, most places are plain and facile: *Ergo*, the People must read none at all; this is the proper but most absurd Inference of the Jesuits. Some Texts are somewhat dark, therefore the people should read the oftner, pray the more, compare Text with Text, consult and confer the more, be well skilled and settled in the Doctrines of Faith and Practice in plainer places the more. These Inferences are proper and natural, but that they should not read at all is such a wild doltish *non sequitur*, that nothing can be more.

*David* saith, *That they are a Light, a Lamp, that they enlighten the eyes, give understanding to the simple*: Yet how little was there of the Bible in *David*s times, no more but the five Books of *Moses*, and two or three other Books, and these mostly Historical; what a light and glory shining is there now by the Accession of *Solomon*, the History of the Kings, the Prophets, Evangelists, Apostles? and yet shall bold men reproach them, and say, They are dark? 'Twill be tedious to you and me to quote Fathers in this Point; take two or three; *Universæ Scripturæ & Prophetiæ & Evangelicæ, sunt in aperto, & sine ambiguitate & similiter ab omnibus audiri possunt*: Prophets and Apostles are without ambiguity, and may be heard (understood) of all. *Irenæus lib. 2. c. 46.* He discourseth against the *Valentinians*, and the other *Gnosticks*, who would pick out a mystical meaning where it never was; and if that they met with any number, what wild work would they make with it for their fantastick *Æones*; much at the rate as the Papists out of *Pasce oves* collect the Popes Supremacy, and out of the Eighth Psalm; *Thou hast put all things under his feet*: sc. *Sub pedibus Pontificis Romani*, under the Popes feet. *Pecora campi*; The beasts of the field; that is, *Men on earth*, the fish of the Sea; that is, *Souls in Purgatory*. *Volucres celi*, the birds of Heaven; that is, the *Souls in Heaven Canonized by the Pope*. Go to, saith *Irenæus* to the *Gnosticks*, with your wild notions: So say we to our Adversaries, *Scripturæ in aperto sunt*; The sense of the Scriptures is plain enough. So *Clem. Alexand.* perswades the Heathen to leave their Fables, which are much like the Popish Legends; and their Statues which they worshipped with uncouth Ceremonies, like the Popish Images; and invites them to Heavenly knowledge in the Prophets and Apostles. *Audite qui estis longe, qui estis prope, nullis celatum est verbum, lux communis innotescit omnibus, nullus est in verbo Cimmerius*: The word is evident, the light shineth, there is no darkness in the word; *Clem. Alexand. Orat. adhort. ad Gentes*. Whatsoever things are necessary are manifest in the Scriptures;

tures; Chrysost. Dr. Prideaux in the Chair was wont to tell us, that *Scriptura est obscura in aliquibus cognoscendis a Theologo. Sed non est obscura in credendis & agendis a Christiano*: If the Scriptures be hid they are hid indeed to the Learned Papists. How do they write and determine contrary to one another? How plain is *Pighius* in the Point of Justification, and the Imputation of Christs Righteousness, as also *Gropper* and the *Divines of Colen*, and long before them *Aquinas* also? How dark and ignorant, and shuffling is the Council of *Trent* in that great Point? *Canus* tells us that *Cornelius Mus* the Bishop of *Bitonto* did affirm in the Council of *Trent*, That *Christ in the Supper did not offer Sacrifice: Christum in cena corpus suum & sanguinem suum non obtulisse*: Christ did not offer up his Body and Blood at the Supper. A most undoubted Truth, and that that throws the Mass with all its attendants upon the face, it gives a deadly blow to almost all of Popery; and this *Cornelius* was not alone in this point. But what say the Fathers to it? *Canus* tells us, That *jure a Patribus & universis Theologis explosus est. Cornelius* and his opinion was justly exploded and cast out by the Fathers, and all the Divines in the Council. They decree the contrary, and curse the gain-sayer. *Canus* undertaks to confute him, but indeed his Arguments are very watry and childish, *Can. in Com. loc. l. 12. c. 12.* There is scarce an Article in which they do agree among themselves, no not in the Point of the Popes Supremacy. Men receive not the Truth in the love of it, and God justly lets them wander in the dark and believe a lie; the darkness is not in the Sun, but the eye is bleared and dim, the fault is not in the Object but in the faculty; the Scripture is light, but we are dark.

Object. But they do not prohibit men to read so they have a License.

Ans. I told you before that this was a meer sham; and if men might have a License, yet it is and would be a meer Innovation, and a piece of Tyranny: But it is a very cheat, the Licenses I have proved already are forbidden by *Paul* the 5. For the further discovery of this, let us observe what *Clement* the Eighth tells us in his observation upon this Decree of the Council; It is to be observed (saith he) concerning this Rule of *Pius* the 4th. That no new power is granted to Bishops or Inquisitors to license the buying, reading, or keeping the Bible in the vulgar tongue. Seeing hitherto by the Commandment and Practice of the holy Roman and universal Inquisition, all such power of granting Licenses hath been taken from them; that whatsoever the Pope and his Crew (saith Dr. *White*.) might make a shew of to blind the eyes of the World, yet in very deed they meant no such thing as a License at all.

*Ledesman* hath written a Tract about this Question, and he well understood their sense; he tells us, *Quamvis aliquis bono animo, &c.* Although (saith he) any man with an honest mind shall desire a License, and shall pretend that he desires it for Devotion, and the profit of his Soul: *Si se dicat petere bono animo*; yet that of our Saviour may be answered to him, *Mat. 19. You ask you know not what, it is a fallacious devotion?*



devotion; a Zeal, but not according to knowledg; or rather it is a spirit of division and error at all adventures; *Concedendum non est*; no License is to be granted. Nay more (and somewhat dangerous too) *Radix istius petitionis est heresis*; Heresie is the rise and root of such a request; 'tis *heresis interior*; therefore they crave a License to read, because they are sick of an inward heresie, (*quia heresi interiori laborant*;) because they think the thing is necessary; and it ought to be so, at least it is more expedient, and the contrary not to be lawful, *Lib. de Lect. S. S. Ling. vern.* So that it seems 'tis inward heresie for a man to desire leave to read the Bible. 'Tis inward heresie to think that the Council of Trent hath done any thing inexpedient in forbidding people to read under pain of non-absolution, or the Book-seller to sell under such a Penalty. In the *Taxa Cam. Apostol.* a man may buy an Indulgence for Incest under 12 *d.* But if a man sell a Bible it is no less mulct than 1200. Duckets. The noble Morney shall conclude this, *Prisci patres, &c.* the Ancient Fathers did chide the People for not reading; the Council doth curse them if they do read. Then, before the Art of Printing, Bibles were scarce and dear, now they might have plenty and cheap. They laboured to open the eyes of the People of God; these endeavour to put them out, and to keep them in ignorance all their days. And now I pray judg what is become of your License?

*Quest. the 4th. and last.* What Design have the Papists in all this? Why do they thus vilifie, disparage, prohibit the Scriptures, when their Decrees are so manifestly repugnant to and confuted by Scriptures, the Old Fathers, and universal Practice, and evident Reason; sure they have some end that moves them to it.

*Ans.* Yes, they have divers. First, They reproach the Scriptures as lame and insufficient, that they may advance their own Traditions: Traditions are not additions to the Word, saith *Canus*, *Quin potius sunt Verba Divina non aliter ac illa quæ sacris libris Scripta sunt: Lib. 3. Com. loc. cap. ult.* So *Hosius*, *Banues*, *Bellarmino*, *Coster*, *Alphons. a Castro*, with all the Herd speak at this rate; and indeed it is time for the Pope to make a new Bible, for the Bible of God is his enemy, and therefore they are enemies to it; *I hate it, for it never speaks good of me.* The Pope must beget Traditions, and the Jesuits to cozen the People must name them Apostolical.

The Monks of *Hildebrands* breeding were kept back from the Scriptures, to the end that their rude wits might be nourished with the husks of Devils, which are the customes of humane Traditions, (*Siliquis Dæmoniorum quæ sunt consuetudines*;) that being accustomed to such filth they might not taste how sweet the Lord was. Bishop *Usher* out of *Waltram.* *Ans. to Malonc.* *Hildebrand* was a fit tool for such a work, a Murderer, a Poysoner of several Popes, a Necromancer, conversed with the Devil, threw the Host into the fire because it would not answer his demands; as the Oracles were wont to do. See *Bale, Eng. Vol.* This

was the man that trampled Scripture, and advanced Traditions: And so it came down from hand to hand, from Monks to Friars, from them to Priests and Bishops; hence came the ungodly practice of keeping the Common-People from reading Scriptures, that they might be drawn to humane Traditions. Usher *ibid.*

The second Reason is to maintain their Pride, the Bishops state, the Priests imperiousness, to be accounted some great ones; to be called *Rabbi*, and *Magister noster*, they keep away the Scriptures that the People may depend upon them. I fear (saith *Erasmus*) that the People must *nihil attingere*, that is in plain *English*, Be sots and stocks, and brutes. The reason and ground of this is not so much the danger the People may run into by knowledge, (that is a sorry but wicked pretence,) *sed sui respectu*, they keep the People in ignorance (more than *Indians*,) upon their own account; *viz.* that they may be looked upon as Oracles, that the People may resort to them as Oracles, and may ask them what is the meaning of this, or that, and they in a proud Magisterial way may answer, Understand thus, (*sic senti, sic loquere*,) speak thus. To maintain their Pride and Stateliness they make the People brutes to be led by the nose, and not Men to be masters of Reason.

The third Reason may be this, If the light comes in, the moth-eaten, braided ware will easily be discovered; therefore you must keep the Shop dark, if the People have the Scriptures they will quickly desert us. Of all men to this purpose commend me to *Petrus Sutor*, *Cum multa palam traduntur observanda*: Whereas many thing are openly taught to be observed, which are not to be had expressly in holy Scriptures, will not the simple people (*Idiotæ hæc animadvertentes*,) observing these thing quickly murmur and complain? Will they not also easily be with-drawn from the Ordinances of the Church when they shall find there is no such thing contained in the word of Christ? *Pet. Sut. de Tralat Biblie cap. 22.* Indeed here is the nail upon the head; or rather the sow by the right ear.

*Dr. Harding* gives this as one Reason why the People must not have the Bible: *sc.* They will despise and make the Simplicity of the Church and of all those things which the Church useth as pap and milk to nourish her tender Babes withal: *Hard. Rep. art. 15.* That is, they will despise that which God would have them despise; *sc.* false Worship. The People by the light of the Scriptures will despise the antick, mimick postures, gestures, vestures in their superstitious idolatrous Worship in an unknown Tongue; therefore we will take a course, they shall not have them: They will see and know our Aves and Credo's to be no Prayers, our Ladies Letany, and Prayers to Saints, to be old Paganism revived; They will espy many a hole in our coat, they will contemn holy Church, and despise her pap, and we shall be made a scorn. Indeed here is the finger upon the sore, down goes *Diana*. In short, *Bishop Jewel* answers *Harding* thus: The People despise nothing but what should



should be despised, for they despise nothing but Superstition and Idolatry: *ibid.* But these are but private Doctors, therefore let us see what the Pope himself saith in the case, there is a very considerable passage to this purpose, and I find it quoted by Dr. *Stillingfleet*, and Dr. *Moulin*. The Story is this:

The Bishops meet at *Bononia* to consult with the then Pope, *Paul* the third, how the Dignity of the *Roman* See might be upheld, for now it began to totter: They offer many ways, at last they came to that which they thought the weightiest of all; and therefore did propose last which was this: *viz.* That by all means as little of the Gospel as possible might be, might be read in the Cities of his Jurisdiction, but especially as little as possible could be in the vulgar Tongue; and that little that was in the Mass should be sufficient, and that it should not be permitted to any mortal man to read more; for as long as men were contented with that little, things went well, but quite otherwise since more was commonly read. For this in short, is that Book (mark that) which above all others have raised these tempests and whirlwinds with which we are almost carried away; and in truth whosoever diligently considers it and compares it with what is done in our Churches, will find them very contrary to each other, and our Doctrines not only to be different from it, but repugnant to it.

A very honest, true and ingenuous confession; and indeed it is no hard matter to shew to every man, even the meanest capacity, how that their Doctrines (not only their Practices) but their very Doctrines are not only different but repugnant to the Sacraments, Lords-Prayer, the Creed, and the Ten Commandments: Here, here is the true reason for which they do vilifie Scripture, the People are *Lozels*, they might meddle with their Measures and Distaffs; they will vent Heresies, they are not fit, they will cut their fingers, the holy Father would suffer them to harm themselves; he will chew their meat first, and then they shall have their pap and milk. These and such like are meer pretences, the true cause is rendred by these Bishops here at *Bononia*. This meeting (as I guess) was about twenty years after *Luther*, that man of God, (as he is called) began to preach, and some years before the Council of *Trent* began, and the Council out-did their advice, for they advised as little of the Gospel to be read as might be, in the vulgar Tongue; but the Council decrees they shall have none at all, neither poor nor rich, neither man or woman, neither Prince nor Peasant, neither Clerk nor Lay-man shall read it or have it in the Mother-tongue; as if the fear of *Cain* in some sort were upon them, that whosoever met them with a Bible should kill them. So much for this.

Now lastly to the third Point in this Controversie to be debated; *viz.* That the Scriptures are to be translated into vulgar Tongues, into the Peoples Language; for we have proved already they are to read and hear them, and that therefore they were written by Divine appointment for them, and to them; therefore they ought to be translated.

ted. For what am I the better for the *Indian-Bible*, I know never a word? what would you be the better for a *Welsh* one, unless there be an Interpreter? Methinks the gift of Tongues, *Act. 2.* should convince any one; gifts are for others, for the work of the *Ministry*, that the Body may be *edified*, *Eph. 4.* by the gifts of Tongues did so many Nations; some of *Africa*, some of *Asia*, some of *Europe*, hear the Apostles speak the wonderful things of God in their own Language in which they were born. This was extraordinary as to the attainment, since skill in the Languages hath been attained by ordinary means in the use of study and prayer; and so by Translations People have known by reading, hearing the great Mystery of Jesus, and Salvation by him in their own Tongue; In gifts both ways, extraordinary then, upon a sudden without their study, and gifts ordinary attained by means, since God according to his Infinite Wisdom and Mercy made known his Will, his Grace for mans Salvation. So that I may say of translating the Word, what *Kentigern* a Bishop in *Wales* about the year 550, was wont to say of Preaching; viz. *They that are against Preaching Gods word, envy the Salvation of Mankind.* So they that hinder translating fill Hell.

*Ulphilas* translated the Bible about thirteen hundred years since into the *Gothish* Tongue; he invented the Characters; translated on purpose that the Barbarous might learn the Mysteries and Truth of God, *Ut discerent eloquia Dei.* Many, very many of the *Goths* were converted, and were Martyred by *Athanasius*, because they forsook the Religion of their Fathers, sc. Paganism, they did embrace death for Christ, *Socr. Eccl. Hist. l. 4. c. 27.*

*St. Hierom* translated the Scriptures into the *Dalmatick* Tongue, *Bellarmino* and *Harding* would seem to doubt of it. *Hosius* and *Alphonſus a Castro* do both acknowledg it; and 'tis no wonder, for *Hierome* himself saith he did so, in his *Epist. ad Sophronium, Hominibus lingue mee dedi*; and when *Sophronius* desired him to translate the *Psalms* into *Latin* most accurately, because he would translate them into *Greek*, he adviseth him there was no need; and quotes that of the Poet, *In Sylvis ne ligna feras*; that is in *English*, Carry not coals to *Newcastle*, or, cast not water into the Sea; there were so many Translations into the *Greek* that it would be supernumerary. *Ibid.*

The same *Hierom* tells us that at the Burial of *Paula*, such Companies came to the Solemnities out of the Cities of *Palestine* as passed again, and that they did sing *Psalms* orderly, People of several Nations, *Hebreo, Græco, Syro, Latino* Sermons, in *Hebrew, Greek, Syriack, and Latin*; *ad Euseb. de Epitap. Paulæ.*

They that have Translated the *Hebrew* into *Greek*, *Numerari possunt*, may be numbered, they were many; but they that Translated it into *Latin* are numberless, *Latini autem nullo modo*: *Austin de Doct. Christ. lib. 2. c. 11.*



*Basil* affirms that Translations were made into the *Palestine, Thebanc, Phœnician, Arabick,* and *Lybian Tongues, in Epist. ad Neocesar.* *Chrysostome* the same; *Isidore* saith into *all Christian Tongues, de Eccles. Offic. cap. 10.*

What should I speak of *Aquila, Theodotion, Symmachus, Origen,* or the *Syriack* of the New Testament, which is very ancient; some ascribe it to *Mark,* for it is so evident that *Alphonsus a Castro* doth confess it, *Fatemur sacros libros olim in linguam vulgarem fuisse translatores,* We confess that of old time the holy Books were translated into the vulgar tongue. I humbly conceive it is remarkable (sure I am to me it is so) that God gave to *Jeremy* what the *Jews* should say when they were in *Babylon,* not in the *Hebrew,* but in the *Chaldee* Tongue, for that Tongue the *Babylonians* spoke, and not the *Hebrew,* and so the *Babylonians* might understand what they said to them, *Fer. 10. 11. Thus shall ye say unto them, the Gods that have not made the Heavens and the Earth, they shall perish, &c.* 'Tis in *Chaldee* there, that is the Original. And so likewise *Daniel* expounds *Nebuchadnezzars* dream to him in the *Chaldee* Tongue, and several Chapters in him are in *Chaldee;* so that here *Chaldee* is the Original. I have mused sometimes why *Daniel* in writing the Historical part of his Book did not write it in *Hebrew,* seeing the things were past and gone before he wrote, why should he historicise those great passages in the *Chaldee* as he spoke them, and not in *Hebrew,* unless it be this, that God would have us from hence observe, That it is his will that men should know their own concerns in their own Tongue, that they themselves might read and hear: What an irrational, bloody, abominable thing then is it in the Council of *Trent* to forbid the Translating of the Scriptures on purpose to keep poor and yet immortal Souls in ignorance; there are none do thus that I know, but the *Turk,* the *Grand Musties* at *Rome* and *Constantinople* in this are agreed. The *Turkish* Religion framed to shed much blood, (*ad fundendum sanguinem facta*) delighteth much in Rites and Ceremonies, and commands belief most imperiously without any liberty to enquire what or why: Unde librorum quos sanctos habent lectio plebi interdicta est, whence it is that the People are forbid to read their (holy) Books, which very thing is a present and manifest token of iniquity. *H. G. de ver. Rel. l.6.*

But let us go a little further in this. *Eusebius* in his *Prep. Evang. l. 13.* inclines to judg that *Moses* was Translated into *Greek* before the *Persian* Monarchy. *Numenius a Pythagorean* Philosopher said of *Plato,* that what *Plato* wrote of God and the World, he stole it out of *Moses,* (thus when thieves fall out, &c.) and what is *Plato* but *Moses* turned into good *Greek?* But whether there were any Translation then, or whether they learned of the *Jews* with whom they did much and long converse, (which is the more probable way of the two,) I mean the prime Philosopher *Pythagoras,* after him nigh 190 years *Plato,* and then *Aristotle* with others, I do not determine; But sure I am (though men love to cry up these

these and neglect *Moses*) that they were proud puddling Plagiaries or thieves.

*Ptolomy Philadelphus* caused the *Hebrew* to be translated into *Greek*, and received it with great Veneration when he heard the Law read in a Tongue he understood; see at large *Josephus Jew. Antiq. lib.12. c.1,3.* other Translations there were that went under the name of the *Septuagint*; this the Eunuch was reading in his Chariot, *Act. 8.* *Luke* sets it down according as it is in the *Greek* Translation, and not in the *Heb.* Original. *Philip* expounds to him, and God blesteth, the Eunuch believes in *Jesus*, is baptized, goes on his way rejoicing, a good Argument for Translation; yet that Translation of that Text which the Eunuch was in reading was nothing accurate, *in his humiliation his judgment was taken away*; it is, *he was taken from prison or restraint, and from judgment.* Let us now see a little what our Adversaries do object against us in this case. First they say,

Obj. *This Island hath continued in the Faith this 1300 years without Bibles till of late.*

Ans. Very false, *Constantine* commanded the Bible to be written and sent abroad into all Countrys, Kingdoms, Nations of his Dominions; whereof *England*, or rather *Britain* was one. *Adelstane* King of *England* caused the Bible to be Translated into the *English* Tongue. *Beda* almost a thousand years since Translated the Gospel of *St. John* into *English*. Bishop *Jewel*, *John Trevisa*, *Fuller*, *C.H.* *Beda* saith, *Five Nations did converse with one Truth, one Bible, Britons, English, Picts, Scots, Latins. Hec Insula quinque gentium linguis unam eandemque scrutatur veritatis scientiam*, *Bed. lib.1. Eccles. Hist.* *Cedman* Translated the History of the Creation, the Departure from *Egypt*, the Entrance into *Canaan*, the Birth, Death, Resurrection and Ascension of *Christ*, the Glory of Heaven, the Pains of Hell: *De Doctrina Apostolorum, de terrore futuri Judicii, de aliis plurimis Scripturæ Historiis; multorum animi ad contemptum seculi & ad appetitum vitæ celestis accensi fuere*, *Bed. Eccles. Hist.* (according to mine,) *lib.4. c. 24.* many men were mortified and made heavenly thereby, by *Cedmans* Translation. Suppose they had none, what then, should they never have? time was they were Gentiles and Pagans, should they continue so?

Obj. 2. *Your Translations are faulty*, *Harding*, *Rhemists*.

Ans. This is said a thousand times but never proved, an untruth joyned with slander, so *Jewel*; a spiteful lie, so *Cartwright* answers the Jesuits; Shew them (saith he). *Dr. Martin* did attempt it, but was laught at for his folly by his friend: The words may be short, but the sense is incorrupt.

Obj. 3. *What, the Scripture Translated into a Barbarous Tongue!*

Ans. This makes a noise, Barbarous, barbarous, Vulgar Tongues, for Hostlers, Tapsters, Sempsters, idle, loose, sensual, brutal men, this is their Rhetorick; but indeed it is a very rancorous, croaking noise;

*Barbara*



*Barbara lingua est quæ nescit laudare Dominum*, Bed. The Bible in any Language is holy, and the Language is holy that knows how to worship God, and bless Jesus. What were the *Canaanites*? what was *Terah*, *Nabor*, *Abraham*, before God called him? When *Abraham* came into *Canaan* was not the *Hebrew* the Language of Heathens? was not the *Greek* a Pagan Tongue? *If I know not the meaning of the voice I shall be a Barbarian to him, and he to me*, 1 Cor. 14. 11. *Paul* calls every Tongue barbarous that is not understood, and so all the Prayers of the Papists are barbarous, because they are not understood by the People.

To conclude, they allow no Translation but the old *Latin*, this the Council makes authenticall, prefers above the Original; it hath been mended several times, but yet crawls with many very great faults, against their knowledg on purpose to defend their Errors and Idolatries. I refer to *Chemnit. Exam. 1 part. de Scr.* Our learned Bishop *Mortons* Appeal, *Lib. 4: c. 18. Sect. 3.* there it may be found.

Take an Instance or two in *Gen. 3. 15*: *He shall bruise the Serpents head*; so the *Hebrew*, so the Seventy Translate it. So the learned Papists do acknowledg it. Yet in the last Edition set forth by *Clement* the Eighth, the vulgar *Latin* read it, *She*; sc. the Virgin *Mary*, *She shall break the Serpents head*. And this though it be a manifest, nay a confessed corruption of the Text, yet is still reserved by them, and no man in Writing, Preaching, Disputing, must dare to use any other but this; and this they do against knowledg, on purpose to keep up their blasphemous, Idolatrous Worship: Here is their Reformation.

So in *Exod. 34. 29, 30.* they read thus, *They saw his face horned*: *Heb. shining*, as we read it; hereupon they picture *Moses* with a pair of Horns, for which the *Jews* do horribly curse the Christians, as though they thought *Moses* to be a Devil.

So *Heb. 11. 21.* they read it, *Jacob worshipped the top of his rod*; *adoravit fastigium virgæ*; whereas in the *Greek* it is, *He worshipped upon his staff, at or upon his staff*. And this is confessed by their own men, *Græce super fastigium*; sc. *nixus baculo ejus*; *Sa. Jes. in loc.* Though our Translators dealt honestly, putting *leaning* in a different Character, because it is not in the *Greek*. How do they cry out of Fallities! no man can think what a stir the Image-mongers make for their Idolatry by this corrupt Translation of their Vulgar, that *Jacob worshipped his staff*; they catch at any sorry thing for advantage. So in their own Annotations upon *Mat. 2.* the Wisemen that came from the East, they impudently and foolishly call them the *three Kings of Colen*; and how their Bodies were translated thither on purpose to keep the old trade of Pilgrimage and Prayers for the sake of Offerings; they durst not let the Bible go abroad without a keeper, their frothy foolish false Notes.

Well, let us seriously consider what a rich mercy we have that we have it in liberty, purity, safety in our Mother-tongue. How do *Hierom*, *Austin*, and the rest of the Fathers, *Luther*, *Calvin*, and our own Re-

formers strain for Expressions to set forth their Excellency, let us not be dull and stupid; let us abhor Popery that will maintain their Kingdom of Darknes, though it be in darknes of *Souls*, the ready way to *everlasting* darknes.

Let us pray frequently for the life and safety of him that is Supream, and those that are subordinate under him; Assure your selves these are matters of near concernment.

Let us pray that God would blast Popery, that God would preserve us from it; if that should for our Gospel-sins prevail, you must lose your Bibles, perhaps your Bodies too, unless you will adventure to lose the Truth, and your Souls: assure your selves they have waded through the blood of men to destroy the Word of God, and will do so still; their strongest arguments are Swords and Stakes.

Lastly, by Hearing, Reading, Praying, Meditation, let every one of us labour to be expert in the Word, *Apollos* was mighty in the Scriptures. To stir up your hearts, consider these Particulars: 1. The Author; it is infinitely the best, the most holy, only wise God; *1 Tim. 3. v. last.* *2 Pet. 1. v. last.* it is seven times repeated in the seven Epistles, *Rev. 2. 3. ch.* what the Spirit, the Spirit of Glory, of Holiness, the Spirit of Truth saith to the Churches. 2. The matter; it is our Lord Jesus: here are the treasures, all treasures, of Wisdom, Divine Wisdom and Knowledge; here are the Commands of God, full, plain, pure, everlasting; here are the Promises exceeding great, free, precious Promises, Yea and Amen in Christ; here are the Works of Gods Creation and Providence, which the Philosophers knew not. 3. The Office of it, it is to instruct, to give understanding, to convince of Sin, of Hell, of Jesus, 'tis to breed and encrease Holiness, Peace of Conscience. Lastly the end, to make us wise unto Salvation, through Faith in Christ Jesus.